

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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STATE CONVENTION AT NEWTON

About the only thing about which there was unanimous agreement among the messengers of this special State Convention was that the people of Newton and vicinity furnished a good dinner. About this we did not hear a dissenting voice, but about everything else there seemed to be unanimous disagreement, often vociferously expressed and not always in brotherly spirit. We have never attended a Convention in which there was such confusion. More than this it is better not to say.

The meeting was promptly called to order at 10:30 A.M. by President L. G. Gates. In the absence of Secretary W. E. Lee, his brother, J. W. Lee, was asked to keep the records. He read the call for the Convention sent out by officers, and previously published in The Baptist Record. President Gates then made an address in which he recounted the reasons for the former special session of the Convention in April, the large attendance, the intense interest. He recounted the opposition in the Orphanage Board to the removal of the institution; spoke of the meeting later of the representatives of various boards in Jackson in an effort to secure harmony and action and of its failure. He gave it as his opinion that this Convention was to decide whether the will of the Convention could be thwarted. At this Dr. W. A. Hewitt asked who was referred to but received no answer.

The President then called Dr. R. B. Gunter to speak. Dr. Gunter was for giving the people all the facts. He spoke of the appointment of a committee two years ago to consider the removal of the Orphanage, and gave a history of the agitation. His plea was for harmony and recognition of authority. Here Mr. J. M. Hartfield spoke on a question of personal privilege, explaining why at one time he would have consented to removal of the Orphanage from Jackson. This was one of many "personal privilege" speeches during the day.

Mr. W. N. Taylor introduced Mr. and Mrs. O. H. Miller, new Superintendents of the Orphanage. He then reviewed the difficulties in the way of carrying out instructions of the Convention, and the efforts to do so. The chief difficulty was in the question of the ownership of the Orphanage, whose charter must be changed to make it the property of the Convention, and the fact that lawyers advised the property in Jackson could not be sold or mortgaged without specific authority of the Convention. There was also difference of opinion as to the propriety of using the repair fund of \$27,000 to purchase Clarke College property.

Senator Taylor then introduced a series of

resolutions which were in effect to rescind the action of the previous special session, to continue Clarke College and keep the Orphanage near Jackson. These resolutions were declared out of order by the presiding officer. An appeal to the house was taken and the chair was sustained by a vote of 164 to 154. Later these resolutions were introduced, discussed and adopted.

The next resolution was introduced by Senator M. P. L. Love. This provided that the Board of Trustees of the Orphanage through its President and Treasurer should be authorized to borrow \$46,000 to pay the debts of Clarke College, using as security its property in Jackson and the property at present belonging to Clarke College. This was in the afternoon voted down. But at this point an effort was made to adjourn sine die, but failed. Adjournment was voted for dinner.

After dinner the messengers were in better humor, but not more harmonious. Mr. Forrest Cooper introduced a substitute resolution which was passed instructing the Convention Board to borrow the \$46,000 to pay Clarke College debts, mortgaging its property in Jackson if necessary. Speeches were thick and fast from this on. Among the speakers were M. P. L. Love, E. D. Kenna, W. A. Kimbrough, W. A. Hewitt, R. B. Gunter, J. M. Hartfield, J. P. Williams, J. P. Wall and A. H. Longino. The substitute resolution was carried.

In the meantime a resolution had been passed authorizing a change in the charter of the Orphanage, removing the limit on property to be owned, securing ownership and appointment of Trustees by the Convention, making a majority of the Trustees to constitute a quorum.

A resolution was introduced by Mr. A. S. Bozeman and passed authorizing the trustees of Clarke College to deed their property to the Convention Board. A resolution by Mr. W. N. Taylor was adopted authorizing the Orphanage Trustees to lease Orphanage property for gas and oil development with proper safeguards.

A motion was made to rescind the action of the morning by which Senator Taylor's resolution to continue Clarke College, retain the Orphanage near Jackson and providing for financing the college was ruled out of order. This was done, the resolutions introduced and passed. They will be published next week.

Thus the work of this Convention seems to be practically to undo what was done at the previous special session of the Convention in Jackson in April. The passage of the Taylor resolution takes place of the Bozeman resolution above mentioned.

—BR—

No rum runners will henceforth be given clearance papers from Canada to this country. Thanks, neighbor.

QUESTIONS PEOPLE ASK

One likes to give the information people desire, so on furlough I got the habit of jotting down the questions asked and in any series of addresses at one place would answer the lot. It is no sign of general ignorance for an American not to know about Brazil. The Dean of an institution of over a thousand pupils asked me where I live. When I replied: "Pernambuco," he asked, "Is that north or south of the equator?" And in narrating that to popular audiences one soon discovered it was not a joke. There was a sort of blank disappointment, which seemed to say: "Well, you are answering questions, why don't you tell us which it is?" A man whose name is famous in many lands, teacher in a great Northern educational institution, said to me: "Tell me about your country and your work just like you would a little child, for I am as ignorant of Brazil as any child." Suppose we choose a few among many samples of what people seek to learn from their missionary friends.

1. How many people are there in Brazil?

This is census year. The address of President Washington Luiz to congress this year estimates over forty million inhabitants. Rio expects to report a million and a half inhabitants, Sao Paulo a million and, of our northern cities, Pernambuco and Bahia around 400,000 each.

2. What kind of people are the Brazilians?

Just plain people like the rest of the Americans. They pride themselves on being Americans and, just like any other American people, they have their dominant aristocracy, their poorer colored population (with notable exceptions), and their neglected Indians, and a mingling of the races such as we see in multitudes of faces in our Southland, and in the Southwest. Perhaps some ten millions are white, a smaller proportion of blacks and smaller still of reds, and the rest have mixed blood.

3. Are they heathen?

Far from it. There are a few pagan Indians. The Brazilian Baptists have a noble mission work among some tribes and their missionaries have shown wonderful heroism, patience, perseverance and wisdom. But the mass of the people are Roman Catholics, multitudes of them very devout Roman Catholics. The term "heathen" is unbecoming on Christian lips. It is a sneer, a very ancient sneer of city Christians in the Roman world when paganism was becoming a thing of the heath, or countryside. It smacks of a pride unbecoming in Christians. In our modern world there are no longer any "heathen," with here and there a backward tribe or district as an exception. The peoples are civilized, city-bred, educated and sit down by our best and greatest in the councils of the nations and look them in the face as fellow-men, in whose presence we have no reason to put on airs of a doubtful superiority. If Roman Catholics are heathen then many a Southern Democrat was quite a partisan of a heathen in the last presidential campaign. And last night an address of Governor Franklin D. Roosevelt was broadcast over South America from the banquet hall of the Knights of Columbus, and the Governor of America's grandest commonwealth, almost its only commonwealth, in the eyes of the foreigner, praised this Catholic order for its "straight thinking and true Christianity." We straightway enter a demurrer, to be sure, but there is no reason for our going to a false extreme and calling Roman Catholics heathen. They believe much more of Christianity than many modernists who teach American youth, and many of them see Christ crucified as their hope, thru the mists of Romish dogmas and traditions of men.

4. Are the Brazilians educated?

They are in the process of being. The educational facilities are being developed with increasing pace in every new administration. The older statistics gave 80 per cent of the population as illiterate, but the basis of calculation, in some years, was the entire population. Now a baby isn't expected to be very literate and at present their dividing line in counting is at an age three years lower than that adopted in our North

American statistics. My impression has always been that more than 20 per cent of the people could read. And a study of the latest data on the basis of calculation of statistics confirms the great Presbyterian pastor, Alvaro Reis, of sainted memory, who constantly affirmed that such statistics were misleading, due to the different basis of the estimates in Brazil from those of other nations.

However, that is a Brazilian problem, that they will meet in their own way. We have it at home, in a smaller way. They have an educational passion, in all ranks of society, that is creditable, and the efforts at primary education are a veritable crusade.

One may say that the majority that are uneducated are more densely uneducated than our own illiterates. And one may as truly say that the minority that is educated is perhaps better and more broadly educated than our specialized American educated men, because the Brazilian likes a general culture, travels widely, goes to foreign schools after finishing his own, speaks several languages, and becomes interested in philosophy and the problems of statecraft and political theory more than our super-practical generation in the homeland.

5. If the Brazilians are such a promising, courteous and likeable people, not "heathens" at all, but civilized like the rest of the family of nations, why are you there doing mission work?

Well, most assuredly it is not from any sense of superiority over them, or with any civilizing purpose or propaganda. We seek the eternal salvation of their souls, as we do that of our own children who are born and reared in our Brazilian homes, because without Christ there is no life eternal, and no life abundant, even here below among mortals. We have cordially stated that now and then a Catholic, by faith, penterates the mists of his dogmas and sees God in the face of the Lord Jesus; but those mists hide that face from vast multitudes. We would bring that face nearer and clearer and help dissipate those mists, that all may see. I do not suppose that in the matter of salvation, the fishermen apostles of our Lord, or even the apostle Paul, had anything superior to offer from Jewry to the peoples of Corinth, Athens or Rome. If that is your conception of missions you have missed the point utterly. The Great Commission and those who obey it never stop to ask the degree of a man's culture before seeking to make him a disciple of Christ rather than of Thomas de Aquinas or of any other religious guide of the conscience.

6. What do they wear?—the ladies all ask.

The latest styles, in elegant taste. The newest from Paris is constantly coming in. Great ocean steamers from Europe's great ports are passing the centers of Brazilian population every day. And from each one there alights a group of stately models of what is newest and most chic. Right at present feminine styles are a hodge-podge, hair all lengths and skirts of all lengths. The Brazilian man is neat, clean and you never see one with baggy knees in his trousers. A laborer may go barefoot six days in the week in his work, but when he dresses up his white linen suit is spick and span.

7. How many believers are there among these forty million Brazilians?

It is difficult to say. There are fully forty thousand Baptist church members, two-thirds as many Presbyterians, half as many Methodists, several thousand Congregationalists, and several thousand Holy Rollers (Pentecostals) and Seventh Day Adventists, and some Campbellite friends who are just beginning a very confusing work, hard by our Baptist activities, and then Russellites, Salvation Army, Plymouth Brethren, Darbyites, and union efforts of all types. Also there is a low church Episcopalian work in South Brazil, whose weekly paper is warmly evangelical. The largest group of all is the Lutheran, in the German settlements of the South. There are Anglican chapels, from Manaus on down all the Northern coast line, and, I suppose, in the Southern cities, too, and occasionally they minister to others than the English colonies. One

of the greatest of Brazilian editors became a member of the Church of England (so-called). The Lutheran work is also missionary, under American auspices, in a few places in the South. But our people here do not consider continental Lutheranism as an evangelical religion. No more do they so classify the Pentecostals or Adventists. For the Brazilian believer the two latter are religious pests, outside the pale of any sort of fellowship, and such is probably the true state of most of them, the most shameless and unprincipled proselyters to be found in the land.

Besides these, there is a large colony of ex-Baptists in every town and city and ex-Presbyterians and so on. Taken as a whole, they are an asset to the Gospel. Then, too, there are a host of investigators, Bible readers, friends of the Gospel, and of believers whose domestic life is in a tangle so that they can never be baptized. And an influential element in any city are the students and ex-students of evangelical schools who are in varying degrees intellectually convinced of the truth of the Gospel—a tremendous asset in many ways, specially in times of agitation or persecution.—News and Truths.

"ROLLING DOWN TO RIO WHERE THE FLYING FISHES SAIL"

Our journey has been interesting but not at all exciting thus far. We passed Mt. Pelee on Martinique and saw evidences of its awful eruption. Spent a day at Barbados ("Bridgetown") and another on Trinidad ("Port of Spain", 65,000 population). We drove 56 miles out to see the famous asphalt pitch lake and had a wonderful view of oil fields, cane, cocoa, cocoa-nut groves and the thousands of East India people with their strange oxen and carts, dress, temples and such.

Six days later we put in at Recife, most usually spoken of as Pernambuco, which is the name of the state about the size of Mississippi. It is a city of around 200,000 and strongly reminds one of most any European city, most especially of Paris. The wonderful docks, street car system and public utilities are of British manufacture, but the gas and electric light system has recently passed into American control and operation.

Our Baptist work has been wisely led if one can judge by appearances. By consolidating several residence properties we have a fine college and campus, convenient to entire city and near the government medical school and hospital. It is well equipped, nothing extravagant nor as extensive as like institutions at home. It enrolls students from the first grade on through Junior College work. From there they can go to the Seminary (same buildings) or to the government school if they want to finish college or study for professions or sciences.

There are all told 30 Baptist congregations in the city and some of them have quite respectable church plants. These churches report around 4,000 members.

Recife is the capital of the state of Pernambuco and its chief shipping and importing point. There are few railroads, yet I am told it is quite well populated and one can get about over much of it with a Ford car and roads are being projected and built.

One is amazed by the distances down here. From Pernambuco to Rio is 1,139 miles, three days at sea. We left New York about 4 A.M. June 5th and with three stops enroute will arrive in Rio June 23rd, on the second day of the Latin-American Baptist Congress, of which I shall write you later. We have on board "Volutair": Dr. H. H. Muirhead of Recife, returning to his field, but going on down to Rio. Mrs. M. L. Jenkins and grandson Charles of Mansfield, La. Rev. O. R. Falco of Pernambuco, who has just graduated at the Ft. Worth Seminary, and Rev. O. T. Ojeda, pastor of our First Church, Mexico City. Also Miss Anne Sowell, just graduated at Interment College, Bristol, Va., returning to her parents, who are missionaries of the S. B. F. B. at Buenos Aires. S. Truett, now in Rio, and party are to spend first week of July in Pernambuco.

—Ernest O. Sellers.

Housetop and Inner Chamber

"No people are likely to advance much further than their leadership."—Gambrell.

Dr. M. L. Kesler and wife have had charge of the North Carolina Baptist Orphans Home for twenty-five years.

"There is not a spot on earth where people live that a preacher may not find all he can do."—Gambrell.

"Alas! for any of us if we cannot get down to our work and bend to the necessities of it."—Gambrell.

"Many a man with poor equipment has led gloriously because of the consciousness of the power of Jesus in his heart."—Gambrell.

That's a mighty good message from brother P. A. Haman in this issue. There's lots of rich experience and of wisdom stored up in our old preachers if we could get it out of them. It is a joy to sit at their feet.

Friends are contributing to a fund for the erection of a suitable monument to Dr. and Mrs. J. B. Gambrell to be erected in Oakland Cemetery, Dallas, Texas. Dr. W. R. White, Burt Building, Dallas, Texas, is treasurer of the fund.

Wanted: a hundred people in Mississippi to write in one sentence the thing they believe most needed to make the meeting of the district association do its best work. "Brethren, if you have any word of exhortation, say on".

Sometimes pastors probably wonder where we got the information about the meeting just closed in their church. Sometimes they wonder why we didn't publish the results of their meetings. The reason is they made no report of it. Come on, beloved.

Dr. M. P. Hunt's face adorns the front page of the Western Recorder. He has reached the three score and ten mark, and few men have had more evidence of the favor of God on their work. He has been pastor many years in Louisville, and is a campaigner for righteousness.

The Woman's Missionary Societies of Rankin County Association are urged to observe Mission Study Week the third week in August. Information will be given all who apply to Mrs. A. D. Taylor, Florence R. 4; or to Mrs. B. A. McCullough at Florence. Teachers will be furnished to classes where application is made in time.

Gospel singer Stanley Armstrong and wife have just concluded a twelve day meeting with the First church of Elizabethton, Tenn. The able young pastor, C. L. Bowden, brought the gospel message in power. There were sixty-two additions to the church, forty coming for baptism. The Armstrongs begin their next meeting the 13th at Inverness, Miss., with pastor Baldrige.

Thurman D. Kitchin, M.D., is the new president of Wake Forest College. He has been heretofore connected with the Medical Department of the college. It seems there has been considerable division of sentiment as to the election of a president, but Dr. Livingston Johnson, editor of the North Carolina paper, one of the alumni and we believe one of the trustees, now pleads for harmonious cooperation.

Mrs. I. W. Rye of Hamilton, Monroe County, writes that a man and woman giving their names as Orte have been in that part of the state claiming to represent some business courses and collecting from credulous people \$15.00. They also claimed to represent the Baptist Bible Institute of New Orleans. People by this name operating in Louisiana were published as frauds by the Baptist Message. It would be well to have an officer take them in hand for investigation.

A good Daily Vacation Bible School is in progress at Clinton.

Will Mayfield College in Missouri, closed recently by financial stringency, announces that it will open again Sept. 1.

Mississippians Know The World Better Train will leave Aug. 7 and make a trip through the Northwest, including a part of Canada.

It is said that Dr. Len G. Broughton has resigned as pastor of Tabernacle Church, Atlanta, intending to return to evangelistic work Oct. 1.

The Brookhaven Leader publishes a picture of the new mayor, Mr. Rowland Wall, in a group with his father and mother, one sister and five brothers.

We are reading nowadays about all sorts of "marathons", but a new kind is spoken of in one of our exchanges, a man died after preaching fifty years.

Brother Earl H. McElroy, once pastor of Second Church, Greenwood, now pastor at Owensboro, Ky., and his wife, are visiting relatives in Oxford while on vacation.

The Oxford Church received on Sunday a greeting from Pastor F. M. Purser, who was somewhere in Turkey, on his way to Palestine. All of the party were well and happy.

Those who make programs for our district associations are requested to give a place and time to The Baptist Record and to appoint some one to secure subscriptions.

Pastor J. B. Quin had a good meeting at Dublin Church, Elder T. D. Cox of Hattiesburg assisting. Three additions, and the finest spirit in the meeting. Brother Quin has four other meetings in succession.

Directions for removing paint from a pair of trousers ran about as follows: Use a pint of turpentine, a stiff brush and a pair of scissors. That's like directions for good farming: Hard work, deep ploughing, varying the crop and—giving the Lord a tenth of what you make.

Miss Sara Williams Vick, daughter of Rev. M. C. Vick, for several years pastor at Clarksdale, was awarded a \$400.00 scholarship for being the outstanding graduate of the High Schools of Louisville, Ky. She is 18 years old and purposes entering the field of journalism.

A Chicago University professor says a million people thinking at the same time will generate enough electricity to light an ordinary electric lamp. And talking or writing without thinking one man can generate enough fog to hide it hopelessly.

Among other things the Florida Baptist Witness says about Dr. E. K. Cox' book, "Where Is The Lord God of Elijah", is the following: "We have not only been stimulated by the reading, but have gotten suggestions for several sermons."

Too lazy to pray! that must be the trouble with a good many people. For the Master said, "Ask and ye shall receive". And James said, "Ye have not because ye ask not". If it is as easy as that why don't people pray? A Negro stretched himself as he sat on the curb and gaped, "I wish I had a million dollars". A dusky friend said, "If you did, you would give me a hundred thousand wouldn't you?" His industrious friend replied, "No, nigger, if you are too lazy to wish for your own money, I wouldn't give you nothin'." Is it possible that many are even too lazy to wish for the grace which abounds?

Remarks are often made about the rapidity with which pastors change fields. Someone has counted up and says that fifty-six college presidents have been elected in the past eighteen months. "Change and decay in all around I see".

Prof. W. R. Cullom of Wake Forest College was elected President of the Education Commission of the Southern Baptist Convention at a recent session of the Commission. Dr. W. W. Barnes of the Southwestern Seminary was elected Vice-President and R. Kelly White Secretary and Treasurer.

Los Angeles takes the fifth place in population in the list of cities in the United States, and nineteenth in the world. New York, Chicago, Philadelphia and Detroit are ahead of Los Angeles. The ten largest cities in the world are in order: London, New York, Berlin, Chicago, Paris, Osaka, Tokio, Buenos Aires, Moscow and Rio de Janeiro.

You saw Dr. Hamilton's announcement about the plan of the Baptist Bible Institute Trustees to carry out the emergency appeal authorized by the Southern Baptist Convention. It is necessary to raise \$117,000 by Feb. 1, 1931. Of this nearly \$10,000 must be in hand before Aug. 1st to pay a note at the bank. Request is made that seventeen people pay \$1,000 each and one thousand people pay \$100 each. A few responses have already been made. Will you be one to send in your contribution before Aug. first to help meet the note at the bank which absolutely must be paid? Send to Mr. N. T. Tull, Business Manager, Baptist Bible Institute, 1220 Washington Avenue, New Orleans, La.

Since January 1, 1930, there have been established the following Annuity Funds, for which Annuity Bonds of the Foreign Mission Board have been issued to the donors:

2 for \$100 each.....	\$ 200.00
1 for \$200.....	200.00
2 for \$500 each.....	1,000.00
4 for \$1,000 each.....	4,000.00
1 for \$1,500.....	1,500.00
1 for \$5,000.....	5,000.00
Total.....	\$11,900.00

Are there not many others who might follow the example of these friends of Foreign Missions? —W. Eugene Sallee, Home Secretary, Richmond, Virginia.

—A very disagreeable, but by no means unprecedented situation has arisen in Malta through the claim of the Roman Catholic Church, not only to direct British subjects how to vote, but also to dictate to the British Government whom it shall place at the head of the administration. The trouble arose over a Franciscan friar who was banished to Sicily by his ecclesiastical superiors. As a British subject, he appealed to Lord Strickland, the prime minister, for protection, which was, of course granted. Lord Strickland could not do otherwise, but his action was bitterly resented by the hierarchy, which has now issued a pastoral letter making it a mortal sin for Catholics to vote for Lord Strickland or any of the government candidates in the coming elections. Cardinal Gasparri has also informed the British Government that Lord Strickland is not persona grata to the Holy See and that a concordat is impossible as long as he remains in office.

Mr. Henderson has rightly protested in the strongest manner against this attempt on the part of the Vatican to interfere in the international affairs of a nation with which it is in friendly relations. Until this pastoral letter is withdrawn he declines to reopen negotiations and meanwhile he has suspended the elections. The Papacy is only asserting a power which it has always claimed, but it is rather late in the day to do so in the twentieth century. It is a claim which neither the British nor any other government could allow to pass unchallenged.—Baptist Times, London.

Editorials

THE PATTERN OF SOUND WORDS

Paul writes to Timothy, Hold the pattern of sound words which thou hast heard from me in faith and love which is in Christ Jesus." The King James version gives it, "Hold fast the form of sound words." "Sound" is a favorite word with Paul in writing to Timothy and Titus, as he uses it nine times. Eight times the word sound represents the word from which we get hygiene, and so means healthy, as it does in the parable of the prodigal son where the father is said to have received him safe and sound.

Our word 'hygiene' means not merely sound and well but more, it stands for that which produces and preserves health. And it is not straining this word sound to make it mean wholesome, or health giving. There can be no doubt that the proper sort of speech produces spiritual health; and the wrong sort of speech injures or destroys spiritual health. It is easy to see how certain conversation stimulates intellectual health and other conversation fritters away intelligence and becomes unintellectual drivel. And the same is just as evident in the spiritual life. There are some people whose words are a spiritual tonic full of ozone for the soul. And there are low people whose speech incites only the worst.

The reference here in Timothy and in Titus seem to be not so much to speech in ordinary conversation, though that is not excluded, as to instruction given the people by Timothy as a teacher of religion. Then as now there was a vast difference in the quality of instruction given by preachers and teachers of religion. Among them may be found those who are like a worm-eaten peach that had better be thrown away; or like a pecky piece of timber which would weaken the building if it is put in. What a satisfaction to find a basket of fruit, sound in every particle of it. What a satisfaction to the builder to know that every piece of lumber that goes into the building is sound and good. Well, Paul says something about religious teachers being house builders, yes temple builders.

In this second letter to Timothy Paul exhorts to him to hold the form or pattern of sound words which thou hast heard from me. The word for pattern or form tells of the mold which is used in a foundry, the thing which gives the desired shape or form to the article which is being produced. It is the same as our borrowed word type, which originally meant an impression made by striking a soft substance with a hard one, as by striking your hand in mud, or your body's falling in the snow. Thus we get "cast" iron.

Now words are here spoken of as the molds into which the truth is poured, and by which it is made to appear for our instruction. Of course words are not the only forms or patterns by which truth is preserved. The "types" of the Old Testament are God's way of imparting truth. And the ordinances of the New Testament are molds for preserving the truth. Thus in Romans, chapter six, Paul speaks of baptism as setting forth the essential truth of the Gospel. In the seventeenth verse he says "You obeyed from the heart that mold of doctrine unto which ye were delivered." They purposely submitted to the ordinance of baptism as a symbol of their death to sin and rising to new life. They allowed this ordinance to give shape to their lives. Their effort henceforth was to live in accordance with the truths set forth in their baptism as a burial and resurrection.

Religious teachers have a special obligation to hold the form of sound words. The words are the chief vehicle for the truth. They are the chief means of preserving, perpetuating and propagating the truth. To make a slip here is to endanger the truth or the faith of all who hear or read what is said. Sometimes a piece of machinery is thus spoiled or a vessel is marred by careless handling of the mold. Or the mold itself

may be defective. You may have seen some plaster production of fruit which came out of a mold. In some cases the product is clear and unmistakable. In others it would be difficult to tell pears from peaches. They came from a poor matrix or mold.

It may be possible to put undue stress on what are sometimes called the shiboleths of orthodoxy. Certainly there ought to be no transmission from lip to lip of mere orthodox phrases. But on the other hand Paul seemed more uneasy lest the truth should be endangered by careless and loose speech, by vague phrases that were meaningless. He said "Hold fast the pattern of sound words which thou hast heard of me." He was more afraid of blurred and inarticulate words than he was of Timothy being a mere copyist.

Clear convictions make for clear speech. And where there is confused and uncertain utterance there is confusion and uncertainty in faith. The loose and liberal organs in religious journalism are sadly afflicted with platitudinous and meaningless phraseology. They are often mere high-sounding emptiness, an effort to conceal, but a real means of revealing how empty the head is of ideas and the heart is of faith. We may make a collection of some of them soon and put them on exhibition to illustrate the subject under discussion.

SERMONS IN AIRPLANES

You will find the text in James and the illustration in Chicago. James says "Let patience have perfect work, that ye may perfect and entire, lacking in nothing." That is give it a good tryout. Let it be thoroughly tested. Really it isn't your patience that is being tested, it is your faith, which expresses itself in patience or endurance.

Recently the front pages of all the daily papers gave conspicuous place and plenty of it to the men who were making an endurance test of an airplane and of their ability to keep it in the air for a record performance. The thing had been tried before; but this time it went beyond all previous records. There may have been several reasons for this stunt, love of money, love of publicity, love of adventure, etc. But probably the most worthwhile purpose in this performance was to test out this make of machine and see how its various parts would stand the grind of days and days of constant use. The ship staid up in the air for more than three weeks. In this time weak places showed up in the mechanism and had to be supplied or repaired. The discovery of these weak places would enable the builders to guard against them or correct them in any future construction.

Of course this was not the first time such a thing was done. Indeed the makers of automobiles have the habit of making endurance tests of any new machine they propose to put on the market. Wherever weak spots develop it is the business of the mechanics to see that these are corrected and the machine improved. This is for the purpose of developing the car to the highest degree of efficiency and endurance.

Now this endurance test is exactly what every Christian undergoes in the discipline of his daily life. When the Bible speaks of patience we are not to get the idea of meek and passive submission to whatever happens. It is quite the contrary. The word means the endurance of all tests that may be applied to us. It is "patient continuance in well doing." It is "the patient enduring of the same sufferings which we also suffer," for Peter and Paul have the same teaching on this subject that James does.

The purpose of the endurance test in a Christian is to reveal the weak spots in his character, and enable him to correct them now while we are in the period of discipline and probation. It is that we may "prove ourselves," I Cor. 11:28. "But if we discern ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world." I Cor. 11:31, 32. That is if you find out what is wrong with your airship

or automobile you may correct it in time and not be killed in a wreck afterwards on your journey.

On the other hand, if your character stands the test you will have supreme satisfaction and security for time to come, and for eternity: Tribulation worketh patience (steadfastness, endurance) and steadfastness approvedness, and approvedness hope, and hope putteth not to shame. There'll be no catastrophe."

Or to return to the words of James, "Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." That is a high ideal and it is reached only by standing the endurance test.

LORD

This is the most commonly used title of Jesus, and like the title Christ is generally preceded by the definite article, that is he is called "the Lord." The significance of the definite article here is that same as when used in the phrase the Christ, namely to indicate that there is no other Lord but the Lord Jesus. Just as we say "the sun" because there is only one sun in our solar system.

The title of Lord is brought over from the Old Testament. There are two words in the Hebrew scriptures which are translated Lord in our King James version. One is in the King James version printed with every letter a capital, thus, LORD. This word is intended to represent the Hebrew word Jehovah. The other word translated Lord is simply a title of honor, applied to God as a superior being and a ruler over men.

Both of these words are brought over into the New Testament, or rather translated into the Greek of the New Testament by one word which is equivalent to our word Lord. And the New Testament applies the word Lord to Jesus, both when it represents the name Jehovah and when it is the title given to a ruler and superior being.

It is true that this title of Lord did not in the use of the Greeks always imply deity. As when certain Greeks came to Philip and said "Sir, or Lord, we would see Jesus." It might be a title simply of respect. In something of the same way in England, the title of Lord is given certain classes of men. But as in England so in the Bible speech it is easy to distinguish between a mere title of respect, and an address or reference to deity.

Jesus did not himself hesitate to claim the title of Lord and plainly showed that he meant in this way to lay claim to deity. In Matthew 22 we are told that Jesus asked the Pharisees whose Son they thought the Christ to be. They said the Son of David. But Jesus sought to correct this too low conception of the Christ by a quotation from David himself; how then doth David in the Spirit call him Lord, saying, the Lord said unto my Lord, sit thou on my right hand. If David then calleth him Lord, how is he his Son?"

The title of Lord came to be given by these early Christians to Jesus alone, and under this title he became the object of their worship and to him they acknowledged supreme allegiance and gave unquestioned obedience. Paul said, "If thou shalt confess with thy mouth Jesus as Lord and believe in thy heart that God hath raised him from the dead thou shalt be saved. Again he says, "No man can say, 'Jesus is Lord, but in the Holy Spirit.'" And Peter calls him "Lord of all."

The conception of Jesus as Lord places him in control of our whole being and course of life and habitual conduct. His relation to us as Lord brings us into the relationship of subjects. The recognition of his authority and the rendering to him obeisance and obedience are the necessary sequences of giving him the title of Lord. "Why call ye me Lord, and do not the things which I command you?"

The number of unemployed in Germany increased by 1,000,000 last year. In Tokyo 935 factories closed down. The number of unemployed in the United States is estimated at 2,000,000.

Druid Hills Church, Atlanta, of which Dr. Louie D. Newton is pastor, received during June 20 new members, nine by baptism. They say that more people attend church here than can be seated.

Set over against the charge of the liquor crowd that crime in this country is due to prohibition the statement of the British government that crime in rural England has increased five fold and in the cities more than two fold, and that England's drink bill increased \$3,000,000 last year over the previous year. Remember also that in Canada with government control of liquor the number of prisoners has increased fifty per cent since the new regime began.

Sunday Schools reporting attendance for July 13 are:

First Church, Gulfport.....	320
Offering \$64.09	
Oxford Church	205
Okolona Church	180
Offering \$9.14	
Jackson, First Church.....	525
Jackson, Davis Mem.	324
Jackson, Griffith Mem.	275
Jackson, Parkway	156
Jackson, Calvary Church.....	660

Professor Boothe Lowrey passed away at Blue Mountain Tuesday morning at 9:35. He had been in poor health for some months and suffered a paralytic stroke on Tuesday. He has had a great part in the building of the college at Blue Mountain, having been head of the Department of Expression for many years. He also was gifted as a platform entertainer and lecturer, covering by his engagements most of the States in the Union. Like the other members of the Lowrey family he was a loyal Christian and Baptist and his memory will be a good heritage for his family and friends. He leaves a widow and two sons. One son is Dr. Laurence T. Lowrey, the well known and beloved president of Blue Mountain College. The other is Mr. Perrin Lowrey of Baltimore, one of the most successful insurance men in the South.

Pastor R. L. Brerland, of Coffeeville, makes a fellow's heart sing in his delightful fellowship. He seems to be perpetually growing "young." I shall not soon forget his testimony that he "wanted to be true to His Lord and die for Him if necessary." He meant it.

Pastor W. W. Grafton, of Coldwater, led the singing and that meant plenteous volumes of melodies of the right sort. He makes you feel right.

Had the privilege of pastoring this group once and so knew something of their progress and of their problems. Learned other names to add to a fine group I already had.

Didn't do all we wanted to do in the meeting but God's presence was evident from time to time and it was good to have been there. The church has many opportunities for growth and work.

The editor had to leave the Convention at Newton before the adjournment in order to catch a train at four o'clock P.M. The Taylor resolutions were under discussion, and they continued to be discussed until five o'clock. Before he reached home at seven o'clock the results of the vote were announced over radio. We are told by those who remained to the close that the discussion was in good spirit and the vote for the resolutions at the close were almost unanimous. So that what began in confusion in the morning closed in good spirit in the evening. Our Baptist people know how to fight, and how to win or lose in the proper spirit. There were a few personal remarks made during the day in the heat of argument which are to be regretted and certainly would not have been said in calmer moments. But so far as we know nobody went away nursing any sores. The practical effect of the Taylor resolutions is to continue Clarke College, to retain the Orphanage at Jackson and provide a plan for financing our present obligations.

FROM THE EDUCATION COMMISSION S. B. C.

Dr. G. W. Duncan and Dr. W. W. Barnes, special committee, made the following report to the Education Commission of the Southern Baptist Convention in session at Ridgecrest, July 2, 1930, which was unanimously adopted:

1. Denominational schools have occupied and do occupy a vital place in the work of the Kingdom. Due to the spread of educational interest and the elevation of educational standards, these schools face crises in their existence. With comparatively small financial resources they often have difficulty in maintaining the standards set up by the standardizing agencies. This situation militates against the denominational school in securing students who naturally desire the best intellectual preparation. In view of this general situation the denominational school must find and emphasize its distinct sphere in the realm of character building together with a high intellectual standard.

2. If the denominational school has a place in modern education it is in the emphasis upon the Christian content in education. If it does not emphasize this, what place has the Christian school? Therefore, let the Christian school be content to be small in numbers, with the highest standards of the day, with no uncertain note as to its Christian ideals and purposes. With a small student body there is the better opportunity for personal contact between teacher and student—the most important factor in education.

3. We recognize that the time and activity of the college executive are taken up with obtaining finances, upholding standards and securing students. His personal contacts with students are necessarily limited. He holds before the college community as a whole the Christian ideals and purposes, and through the faculty associated with him seeks to mold the lives of the students after those ideals.

4. We commend the Baptist Student Union under the direction of Mr. Frank Leavell and his associates in the work of developing Christian activity and character in the students of the colleges. We commend the work they are doing on the campuses of our Baptist colleges and the equally important work they are doing in the state schools. We urge our Baptist schools to be more fully represented at the annual B. S. U. conferences in the states and in the southwide Ridgecrest conference, and in the quadrennial conference at Atlanta, Oct. 30-Nov. 2, 1930.

HOME MISSION BOARD FINANCES J. B. Lawrence, Exec. Secy.

Aeschylus tells us that "He hears but half who hears one part only." Some one else has said that "good news is always helpful." The Home Mission Board has a hopeful word to add to the story of our Mission work.

Home Mission Receipts

The receipts for Home Missions for the first two months of this Conventional year are encouraging when compared with the receipts for the same two months of last year.

The receipts for the two months, May and June this year, and last were as follows:

Received May and June, 1930	
Cooperative Program.....	\$23,107.40
Designated Gifts.....	1,431.46
Total.....	\$24,538.86
Received May and June, 1929	
Cooperative Program.....	\$13,283.40
Designated Gifts.....	1,282.32
Total.....	\$14,565.72
Total received this year.....	\$24,538.86
Total received last year.....	14,565.72

Increase this year over last.....\$ 9,973.14
This is an increase over last year's receipts of a fraction over 68%.

We understand that the Foreign Mission Board has also received more this year than last. The

Lord be praised! If receipts register denominational interest and confidence, then it would seem that we are facing toward better things. May we not only face toward progress, but may we make progress as well.

Payments on Home Board Debt

It might be encouraging also to know that the Home Board is reducing its debt. Since September, 1928, the following amounts have been paid:

Paid on principal—bonds.....	\$60,950.00
Paid on principal—notes to banks.....	418,695.55
Total paid on principal.....	\$478,695.55
Paid on interest—bonds.....	\$133,196.67
Paid on interest—banks.....	103,095.35
Total paid on interest.....	\$235,292.02
Total paid, principal and interest.....	\$713,987.57
In our budget for this year \$250,000 has been set aside for interest and debt. This is distributed as follows:	
Payment on principal—bonds.....	\$ 30,000.00
Payment on principal—notes.....	106,800.00
Total payment on principal.....	\$136,800.00
Payment on interest—bonds.....	\$ 62,200.00
Payment on interest—notes.....	51,000.00
Total payment on interest.....	\$113,200.00

Nothing was more definite at the annual meeting of the Board than the determination to get out of debt and stay out of debt.

JOY JINGLES

Friends, if I could make you mingle
More of mirth along with life,
Teach your nagging nerves to tingle
With the rapture of the strife,

Keep the light of courage shining
Clearly, calmly, in your eyes,
Chloroform your currish whining
For the palms of paradise,

I should count myself contented
Known for neither wealth nor fame,
Proud, if I perchance prevented
Even one from woe or shame.

Life is redolent with roses,
Birds are singing everywhere,
Fragrance from a million posies
Brimms with sweetness all the air.

Hear the happy children playing,
Heedless of the cares that wait;
See the lovers still delaying
Blissful, by the garden gate.

Listen to the mother singing
To the baby at her breast;
Watch the tinted cloud-ships winging
To the mellow, magic west.

Lift your hands aloft in rapture
To the skies that bend above;
Courage, brother, courage, capture
Peace and plenty, light and love.

Prove the worth of man and woman,
Plant your feet upon the sod;
Like a rugged, ancient Roman,
Get a firmer grip on God.

Let the weakling whine and whimper,
Show your mettle to the end,
Scorn the softlings trail and temper,
Forward, onward, upward, friend.

—David E. Guyton,
Blue Mountain, Miss.

Doesn't it strike you that most popular writers in secular magazines are ambitious to say not something that is true, but something interesting or diverting; while the purpose of religious periodicals is to bring out the truth? Which is better? Which does the world want? Which do you want?

THE DISTRICT ASSOCIATIONS

(Clay I. Hudson, Associate Secretary,
Church Administration Department, Baptist
Sunday School Board.)

The August issue of *Church Administration* is designated Associational Number. The opportunity for Kingdom work through the cooperative effort of the district association makes the association an important agency. Messengers from all churches in the association will come to these meetings, many of whom do not attend the Southern Baptist Convention. Here will be found delegates from churches that do not send delegates to the state conventions. In fact, this is the one meeting in which all of our churches are most nearly and largely represented. Any cooperative movements that may be adopted in the meetings will probably be heartily supported. If a movement does not go forward in the associations, it is not likely to be promoted in the churches. There is sufficient time in these associations of two days or more to give adequate discussion and open conferences to all worthy causes. Committees will bring reports on all work fostered by our Baptist people. These reports will be discussed by the members of the association. How can these district associations be made to serve our churches and our causes in a larger and more useful way?

I. The Moderators of the Associations

This important officer is usually the best known, the most widely used and highly trusted man in the association. He is preferably a good spokesman. His election to office is many times unanimous and hearty. His duties while varied will be divided into three periods.

1. Before the Sessions of the Association.

Before the association meets ever, wide-awake, alert moderator will write to the committees that are to make reports, urging them to prepare such reports and offering helpful suggestions. These committees will be asked to be present with their reports on the first day.

The thoughtful moderator will write to all of the pastors and plead that they lead the churches in prayer for the association's work; that they instruct the messengers to attend the sessions; and invite other members to be present. The moderator will remind the churches to prepare the associational letter and to see that this important document be given to the clerk of the association on the first day. Such procedure will insure a large and representative meeting. The moderator should give timely publicity of the meeting well in advance of the first session. The Executive Committee of the association will aid in a fine way by helping prepare the associational program previous to the meeting of the body.

2. During the Sessions.

The representatives of the churches make reports of the year's work, discuss these reports, and plan for the work of the coming year. It is the duty of a moderator to preside and to see that the chief business issues of the association are not tabled or side-stepped but are faithfully presented for discussion. This means a fair and just allotment of time and discussion to all worthy causes. It also means that the moderator will not allow important time to be spent quibbling over "whimodiddles." His chief duty is to guide and direct the gathering in such a way that the work of the association will be set forward.

3. After the Sessions.

The moderator, having been elected for twelve months, should see that the work of the association is carried back to the churches and that the widest publicity of the plans and policies is continually kept before them. These churches should be urged by this servant to give heed to the printed reports and to work each of the fifty-two Sundays in the year toward the culmination of the association's plans. He should remind the churches that the best way to have a good report for the annual district association is to begin this work the first Sunday after the association has adjourned and to continue it through the entire year. By telephone, by letter, and by personal visits to the pastors and churches he should stress this important work. This will help to enlist

our churches in a New Testament program. The moderator of the district association has a responsible and challenging task.

II. The Messengers.

The delegates have a message to deliver to the associations. They also have a message to carry back to the churches. While the body is in session it is their duty to represent their churches. They are to speak and to hear for their churches. Their duty is threefold:

1. Nothing short of sickness or calamity should prevent the delegates from going to the association. The churches and the association suffer from the lack of cooperation if the messengers chosen do not go. They are elected and honored with this mission and should make every effort to attend.

2. The delegates should regularly attend the various sessions of the association. This is their sacred duty. Their churches expect this. The body will need their presence continually. The messengers should take notes and later use them in their reports to the local churches.

3. Since the delegates are sent as representatives of the churches they should on returning make full reports of the associational proceedings. They should inform the church members of the cooperative efforts proposed for the coming year and through their own enthusiasm enlist the local churches in carrying on the Kingdom work.

WHY SO MANY PREACHERS WITHOUT PASTORATES?

W. O. Carver

Here is a big question of tremendous importance. There are almost as many men in the Southern Convention "ordained to the ministry" but not pastors of churches as there are pastors. That is a fact to pause and reflect upon. There are many factors in the explanation: too precipitate ordination of men not yet "proved"; financial conditions; lack of spirituality in churches resulting in rejection of spiritual leadership; complex conditions in a confused world causing some men to lose confidence in the positive power of the Gospel and so to surrender its proclamation—all these play some part in the answer. There are other elements in the answer. Here it is proposed to discuss only one phase of the subject. It may be expressed in the word *incompetence*. Now what was said above will indicate that this cause will not apply to all cases—not by a great deal. It does apply to very many. We are not to be concerned here with those already on the "unemployed" lists. Rather we would think of those concerning the young men, those under thirty, and those over thirty whose hearts are young, whose minds are open, whose faces are to the future.

Now let it be said at once that the supreme cause of incompetence in the ministry is the absence of the Holy Spirit in the minister and from his ministrations. Nothing, not all else of fitness and equipment can compensate that lack. This is essentially and always a divine business and when the Holy Spirit is left out the divine is gone and no business is done.

Incompetence comes from a mistaken, or even an inadequate, conception of the function of the ministry. There are those whose idea is to pass on a tradition. There must be continuity in the course of Christianity, but the mere passing on of a tradition will never Christianize the world. Others there are who seek to meet the issues of the day and so are full of versatile expedients for curing current ills or competing with current vices and attractions. They soon pall and lose in the competition. Only the minister who is a witness to the eternal Light, a channel of the Eternal Life, a prophet of the eternal Kingdom can be steadily and surely competent.

To this end the minister must know God and must know how to know and keep on knowing the ways of God in a growing, changing, ever more complex world. That means a large preparation, a wide knowledge of the Word of God,

a good grasp on the history of the world and on the history of the redemptive course of God in the world. It means that the minister knows how to study, what to study, what to do with the results of his study. That means that the minister who will continue to be effective and to have his opportunity to serve humanity through the grace of God must get a thorough education.

Alas that so many young ministers and so many congregations still fancy that one can "just take up" the work of the ministry of the Gospel if he is "called of God"! The congregations soon find out it doesn't work that way with the men already ordained. Somehow they fail, most of them, to learn not to ordain any more under that misapprehension. And the preachers, literally thousands of them, seem not to know that it takes preparation, hard, long, sacrificial preparation, to provide a fit instrument for the Holy Spirit to use in dealing with our complex modern world. Men once "just took up" the law, medicine, teaching, engineering. That was in the days of the simple life. They do it so no more—save in preaching. And they do not last in the ministry.

If I were dedicating my life, under a holy sense of divine calling, to the ministry of Jesus Christ in the work of the Kingdom, I would feel bound, by every idea of such high calling of God in Christ Jesus, to get a full college and seminary education. That would be my first ambition. I would not stop with college. I would go on for the special seminary preparation. If I had lacked or missed my opportunity to get my seminary work and were under forty I would most seriously take up the question of giving the Holy Spirit a better prepared man to work through in the years that lie ahead. I would not limply assume that it is too late, that I cannot finance it, that it will be too difficult now. I would at least write to a seminary and find out what could be done.

I couldn't ask God for his Holy Spirit in my work if I wasn't honestly offering the best that God made possible for me.

Now this doesn't mean that every fellow who is slipping or has failed in the ministry can spend a year in a seminary and become a success. It means that looking to the years of stress and testing, the young minister should provide against failure and ineffectiveness by getting ready for what he is undertaking in the fear of God.

To be quite specific, what I am saying is that there are about five hundred preachers, all the way from twenty-one to forty-one years of age, who ought to write to President John R. Sampey, Louisville, Kentucky, right away to find out what the possibilities may be for taking up work in the Southern Baptist Theological Seminary.

"A preacher is undone if he doubts his message, doubts, either the truth of it or the power of it."—Gambrell.

"ONE THOUSAND ONE HUNDREDS"
The Baptist Bible Institute Emergency Appeal
W. W. Hamilton, President

At a meeting of the Executive Committee of the Baptist Bible Institute, held July 1, the matter of further presenting the Emergency Appeal authorized by the Convention at its recent meeting in New Orleans was thoroughly discussed. It was decided to make every possible effort to raise the amount of the Emergency Fund falling due during the present Convention year, \$117,203.50, by personal solicitation if possible.

To this end it was decided to undertake to raise "One Thousand One Hundreds" payable on or before January 15, 1931, and in addition to secure seventeen one thousand dollar gifts. One individual has already promised to be one of the seventeen to give one thousand provided the one thousand one hundred dollar gifts are secured, and another has pledged \$1,000 to be paid in January.

It was further decided at the meeting of the Executive Committee to designate the month of

January as Baptist Bible Institute month, when a general appeal will be made in the states for funds to meet the February first maturities on the indebtedness.

The Baptist Bible Institute is calling upon its friends everywhere to help in raising these hundred dollar gifts from individuals, societies and churches where the gifts can be made over and above the regular contributions to the Cooperative Program. We want by all means to continue our appeal as we did last year in such way as to help and not hinder the regular gifts of our people to the whole program of the denomination.

—BR—
THEN AND NOW

I was born and reared in a Catholic home and was christened in the Catholic church when I was a few days old. I lived in that church and believed its doctrines until I was twenty-three years of age. Six months before my twenty-third birthday I came in possession of my first Bible and six months later I came in possession of the Christ of the Bible.

Reading the Bible brought me to the realization that I was a lost man and that I was a Christian only by name and not in reality. After much prayer and earnest study I saw that Jesus Christ had actually died for my sins, as my Substitute. By faith I accepted Him as my Saviour, leaving my salvation entirely in His hands. Immediately God's wonderful peace flooded my soul. My burden of sin was gone and I felt as light as a feather. After my conversion I joined the Baptist Church of Purvis, Mississippi, where I was residing at the time.

The years that have followed this experience of grace in Christ Jesus have been years of sweet fellowship with my Redeemer, of great victories over sin and of much rejoicing in His service under the leadership of the Holy Spirit.

Following are some comparisons and contrasts as a Catholic and as a truly Saved Man. But before I go into that let me say that I do not hate the Catholic people and have no abuse for them. In fact, I have compassion for them and long for them to come to the True Light and possess the Blessedness of Complete Salvation that is in Christ Jesus alone.

Here are some contrasts and comparisons:

Then it was the Pope—**Now** it is the Living Christ who is the Head of the Church and my High Priest.

Then it was the Immaculate Mary. **Now** it is her Immaculate Son who intercedes for me.

Then it was Confession to Priest. **Now** I Confess to my Father God.

Then it was the Purgatory of flame after Death. **Now** it is the Blood of Jesus that Cleanses from All Sin NOW.

Then it was Praying through Saints. **Now** I am a saint myself and do my own Praying to God in Jesus, who prays for me.

Then it was the Holy Mass. **Now** it is Jesus' Sacrifice of Himself Once for All offered for me.

Then it was the Eucharist. **Now** Christ lives in me and I partake of the bread and wine only in memory of what Jesus did for me on the Cross.

Then it was the Crucifix. **Now** I am Conscious of the Crucified, Risen, Living Christ and therefore, I need no Crucifix.

Then it was Holy Water. **Now** it is the Holy Spirit who abides in me and by whom I am sealed.

Then it was Sacraments. **Now** I am Born from Above and possess Eternal Life—need no Sacraments.

Then it was Salvation by Merits. **Now** it is Salvation—all of Grace apart from all Merits.

Then I Worked to be Saved. **Now** I work because I am Eternally Saved.

Then it was Fear. **Now** it is Love.

Then it was Creed. **Now** it is Christ.

Then it was Religion. **Now** it is Regeneration.

Then it was Defeat. **Now** it is Victorious Living.

Then it was Despair. **Now** it is a Living Hope.

Then God was an Austere Judge. **Now** God is my Loving Heavenly Father.

Then it was a Sigh. **Now** it is a Song.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability."

HOW THE PLAN OF USING THE SUNDAY SCHOOL ORGANIZATION IN HELPING THE CHURCHES FINANCE THE WORK OF THE KINGDOM DIFFERS FROM THE PLAN THAT IS COMMONLY USED IN OUR CHURCHES TODAY.

(Continued from last week)

(2) In Making the Financial Plan of the Church Most Effective.

Whatever plan any particular church adopts for financing her program the officers and teachers will, according to this plan, help the deacons and finance committee make the plan effective: first, by personally supporting it, and second, by using their influence to lead the members of their classes and groups to support it.

(a) Preparing for the every member canvass.

If a church adopts the plan of making an every member canvass for the purpose of securing pledges from each member of the church, the deacons and finance committee will as usual be responsible for the success of the plan. They will do all they can personally to inform and to enlist the members but they will not depend altogether upon their personal efforts. They will use the Sunday School Organization in helping to inform and enlist the members.

During the week following the Sunday on which the budget and the plan for securing the pledges are adopted, a meeting of all the officers and teachers of the church will be called. During this meeting some member of the finance committee will explain the budget and the plan of finances to the officers and teachers and request them to help inform and enlist the members of their classes and groups. Each officer and teacher will, after this meeting, teach and explain the budget and plan of finances to the members of their classes each Sunday until the canvass is made or until each member of their classes understands them thoroughly. The officers will, on the Sunday the canvass is to be made, urge each member to remain at home until the canvassers arrive and be ready to state the minimum amount they plan to give each week through the church for the support of the whole Kingdom program. The deacons and finance committee will also urge them to remain at home and pledge some definite amount.

WHO SHOULD SERVE AS CANVASSERS IN MAKING THE EVERY MEMBER CANVASS.

Some churches think it best to use the officers and teachers of the Sunday school in making the every member canvass. They think that all teachers should secure the pledges from the members of their classes while the deacons and finance committee should secure the pledges from the members of the church who do not attend Sunday School.

Other churches think it best for the deacons and finance committee to do all the canvassing, while still other churches think it best to select a number of people, who are best qualified, from the church at large without any reference to whether or not they are teachers, and ask them to canvass the entire membership of the church.

Just who should serve as canvassers in making the every member canvass is a matter for each local church to decide for herself.

(b) Preparing for volunteer pledges.

If, instead of making an every member canvass, a church should adopt the plan of asking each member to come to the church on a certain Sunday afternoon and make their pledges voluntary, then in addition to whatever the deacons and finance committee may do to inform and enlist the members, the officers and teachers of the Sunday School will teach and explain the plan to the members of their classes and urge them to make their pledges voluntarily.

It matters not what plan any particular church may adopt for securing pledges all the officers and teachers of the church will, according to this plan, get behind it and cooperate in helping the pastor, the deacons and the finance committee "sell" it to every member of the church—and it goes without saying that the financial plan of any church can be more successfully worked when all the officers of the church are cooperating and pulling together than when they are not cooperating or pulling together.

3. BOTH THE YOUNGER AND THE OLDER MEMBERS OF THE CHURCH ARE LED TO CONTRIBUTE TO THE SUPPORT OF THE WHOLE KINGDOM PROGRAM.

The plan of using the Sunday School Organization in helping the churches finance the work of the Kingdom differs from the plan that is commonly used in our churches today in that, with few exceptions, the present plan leads only the men and the women to contribute to the support of the church and Kingdom program. The children and young people of the average church are not expected to contribute to the support of the church and Kingdom program. They are expected to contribute only to the support of the Sunday School and B. Y. P. U. The plan of using the Sunday School organization calls for each member of the church, regardless of age or sex, to contribute to the support of the church and Kingdom program.

This is an important difference between the two plans because if we teach our children to contribute only to the Sunday School and B. Y. P. U. each Sunday, they will, by the time they are grown, be fixed in their habits of giving and ways of thinking and it will be difficult to lead them, after they are grown, to contribute as they should to the World Program. It will be difficult for them to even think clearly, or visualize, a World Program if they have been taught and trained from childhood to think only of the Sunday School and B. Y. P. U. when making their offerings.

If on the other hand we teach them to think of and to contribute to God's World-wide Program every time they make an offering they will, by the time they are grown, be fixed in their habits of giving and in their ways of thinking and it will be easier to lead them, after they are grown, to contribute as they should to the church and to God's world-wide program. It will be easier for them to visualize the world program if they have been taught and trained from childhood to think of and to contribute to the world-wide program every time they make an offering.

(To be continued)

Report comes to us that Dr. W. A. McComb has offered his resignation as pastor of First Church, Gulfport, to become effective the latter part of the year. We have known for some time that Brother McComb had informed his church of his purpose to retire at the end of this year, but no publicity was desired at the time. He has not been in first rate health of late and it is his purpose to do ministerial work that will not be so exacting on his physical energies. By lightening his load he appears to be good for a number of years in the Lord's work. He has done a great work in Mississippi besides his work in Louisiana and Texas. Graduating from Mississippi College and taking three years of Seminary work, he has been pastor at Crystal Springs, Gloster, Corinth and Gulfport. He has been much in demand for evangelistic work. He assisted this writer in two meetings during his pastorate at Clinton. Dr. McComb has also been successful in raising money for the endowment of Mississippi College and Mississippi Woman's College. May the years ahead be the best yet.

W. M. U.

W. M. S. HOUSE PARTY

Other states, as well as Mississippi, are given to having House Parties for Y. W. A.'s, R. A.'s, G. A.'s and Sunbeams. But it has been left to Mississippi to have a real W. M. S. House Party, for real W. M. S. members.

And such a splendid, jolly house party as it was!

Mrs. Ned Rice, Charleston, conceived the idea. She realized how fine it would be for the eight District Chairmen, the State President and the Corresponding Secretary to have a few days together. Her lovely home, with its broad verandas, spacious sitting room, big bed rooms and large dining room was splendidly adapted for the occasion. Added to this magnificent house welcome was the cordial, wholesome greeting that met us each day from the Host, Mr. Rice and the superb son, Ned, Jr., both of whom had to seek sleeping quarters elsewhere that we might "spread out". However, they greeted us at meal time; along with Judge Greek Rice, who claims this as home also. To him we were additionally indebted for the fish provided. Yes, the loaves came from the others.

Mrs. Rice, as a "Member at Large" of the Executive Board, fearing she might be "over-awed" by so many state officers called in Mrs. C. Longest, a sister "Large Member". Those who are acquainted with Mrs. Longest will readily realize there was not a moment when there was a lack of something to say.

Those who had the privilege of attending the party were: Mrs. A. J. Aven, Mrs. M. F. Dougherty, Mrs. A. L. Fitzgerald, Mrs. Isham Evans, Mrs. H. F. Broach, Mrs. J. H. Matthews, Mrs. I. L. Toler, Miss M. M. Lackey, Mrs. Longest and Mrs. Rice. We were sorry to miss Mrs. Brown and Miss Montgomery, who were kept away unavoidably. However, it was our joy to have with us almost the entire time Mrs. R. A. Kimbrough; and now and then her preacher husband; also her splendid daughters, Mrs. Paul Cooper and Miss Martha Kimbrough. Other friends of the Rices from Charleston added much to our enjoyment. The least of these, but not the less welcome because of that was Paul, Junior.

"What did we do at the W. M. S. House Party?"

We talked of course; sometimes everybody at once, or so it seemed. Certainly we laughed, and sure it was everybody at once then. We played games, one of which was specially enjoyable to Mrs. Aven. And we told nice funny jokes.

But while these entertaining efforts were most enjoyable and made the party a great success, they were the least of the good things that came our way. It was so fine for state officers who meet only twice a year, and who must become acquainted by letters, to have the privilege of heart to heart talks concerning the Work. Each District Chairman knows her territory far better for these conversations, and for our study of the map together. Since there were enough members to have a quorum we went into executive session several times. From the minutes of these meetings, which will be printed soon, you will note how well worth while they were. The influences set in motion at this party will reach far for the growth of our W. M. U.

We reached The Rice home on Tuesday afternoon. We left on Friday morning. Some of us went almost as strangers to each other. All left with hearts full of loving interest for our sisters in the Work. Certainly all left with hearts overflowing with gratitude to Vira Rice, who is as perfect a hostess as she is in all the other phases of her Master's service where she has been tried out. The "House Party" as one, is full of gratitude for these well spent days in July.

—BR—

Roger Babson attributes two-thirds of the crime in this country to the movies.

MISS TRAYLOR'S MESSAGE

The Hague,
June 27, 1930.

Dear Everybody:

Can you picture me in a Dutch Hotel tonight? You have heard it said: "This is all Dutch to me". Well I certainly know what that all means now for I have heard Dutch all day. A large number can speak some English but that doesn't mean you understand what they are saying.

We are certainly following the leader. Our Mr. Dowdell gets our tickets and a very small per cent of us really know where to or anything about it. A funny thing happened the other day. Eight of us were in a compartment on the train. When the train stopped a man came to the door and called the name of the place and said "You get off here", and we told him our guide hadn't told us to; then he asked to see our tickets, and we didn't have any. He decided we didn't know anything and he had better shut the door and leave us alone. About that time Mr. Dowdell came to the door and told us that was the place, so we piled off. The little trains are interesting, the box cars are not one-third as large as ours and the passenger trains look about like toys compared with ours, but they make good speed.

It is 9:45 P.M. and 'tis still daylight; they certainly have long twilights. We have had this afternoon to do as we like, so we went to look in the shops. I didn't buy anything, though. Tomorrow we motor to Amsterdam and to the country where they still wear the wooden shoes. The Dutch women have unusually large feet. I haven't seen any today with wooden shoes on but saw a pair of them sitting at the door of a house we passed early this morning. A number of them wear the Dutch bonnet.

We went to visit the Peace Palace this morning and found it so interesting. The inside of it is really beautiful. The world court is in session now. The guide told us that Greece and Belgium would have their representatives to meet this morning to discuss some questions that had come between them. Will try to tell you about it when I come.

Love,

Fannie Traylor.

MISS MALLORY'S MESSAGE

Minha Primeira Vista do Brazil,
June 12-25, 1930.

The previous letter to you told of the experiences on the ocean trip. The purpose of this one—the title of which means "My First View of Brazil"—is to outline the happenings of the first two weeks in Brazil, my only regret being that many interesting details must be omitted. Early on June 12 I awoke to find that the boat had entered the harbor at Rio de Janeiro, for through the port-hole I beheld the sleeping city, lit as by a million candles with the soft moonlight over all. Quickly I made ready and went up on deck that I might be there when the sun rose from behind Mt. Tijuca, made higher still by countless towering palm trees. You have often heard that no one can adequately describe a sunrise—certainly I cannot and least of all that sunrise in the exquisite harbor of Rio de Janeiro—Sapphire blue water, lofty mountains, many islands, sail boats, great ocean liners, bay-shore villas, warehouses, skyscrapers—and the sun rising radiant over all. But as Dr. Truett said, lovelier still was the group of Baptist friends waiting for us on the docks. It was after 8 before the great boat had permission from the various health and passport officials to land but before then the field-glasses had brought clearly to us the welcoming faces of many missionary friends, among them being Mr. and Mrs. W. E. Allen and Miss Minnie Landrum, who had invited me to be their guest while in Rio. Hearty was the welcome given by them and the rest of the group, among whom were many native Christians. Five of these were girl students from our school here in Rio, each of whom had an exquisite bouquet of lavender orchids, which they presented to the five of us, the one who gave the orchids to me using quite good English. Lest you worry—as I certainly did—I hasten to say that I afterwards

learned that each bouquet cost about 35 cents, being bought at the public market. You will be interested to know that the days of the week are called, not Monday, Tuesday, etc., but Second Market Day, Third Market Day, etc., Sunday (Domingo) being by inference and in many instances by practice: First Market Day. The city is zoned for the circulating market, each zone having its special day.

But back to the dock where we received the orchids and other evidences of welcome! One such was help in getting through the customs, this being expedited because a Baptist man, who by profession is employed by importers, gave most of that day in explaining our belongings "to the customs men. Thus we had no difficulty.

The drive to the Allen home led through business streets and then down an avenue of royal palms four abreast for many a block. Bag and baggage duly deposited in the remarkably comfortable guest room with its high ceiling and broad, high window, I was shown a table with 21 varieties of Brazilian fruit and was taken out into the garden—tiny but beautifully and abundantly productive in flowers, fruits and vegetables. There were such interesting things as forget-me-nots, chrysanthemums, poinsettia, limes, tender okra on a three year old plant, Xu-xu which is pronounced "shoe, shoe" and is a really delicious green vegetable familiar to many of you because of a recent article in the Literary Digest. I really wish I could use much more space in describing the flowers and fruits which I saw that first day and subsequently. It is all the more charming because it is winter here! But it is so clear and dry that I forget what season it is, except after sunset, when it becomes cooler—sleep under double blankets. Certainly it was cool that first afternoon when we went up one of the exquisite mountain drives, that I might get an outlook of the city encircling the bay, might see many of the handsome suburban homes, might exclaim over the mountain flowers and trees and might view a majestic water-wall, which supplies the pure spring water for the city's carefully controlled water system.

After the five o'clock supper we went to prayer meeting at the First Baptist Church, for we were eager to be present when its benefactor—Mrs. Bottoms—was welcomed. I could not understand the Portuguese of the pastor, Dr. Soren, nor of the aged deacon who prayed, but truly I could feel the fervor of their grateful hearts. The building is as beautiful as it is imposing, its auditorium seating 1200. My heart glows with delight that Mrs. Bottoms came to Rio at the time I did and that I could see her delight in the excellent way in which the church here used the gift she made to it. Oh, that others who are stewards for God would help other mission fields as she does!

Another privilege of that same first night was to go to Rio Baptist College, where a welcome service was held in honor of Dr. and Mrs. Truett. In the same auditorium we heard Dr. Truett in the first of his week's meeting for the students in our school, his interpreter being Mr. T. C. Bagby, whose parents opened up Baptist work in Brazil fifty years ago. You will rejoice to know that day by day the students manifested increasing interest in the evangelistic sermons by Dr. Truett, the immediate and visible result being that 130 said that they had decided to accept Christ as their Savior. Perhaps most of them will meet with great opposition in their homes but doubtless many of them will become faithful church members, even as is the student who works the garden and does other chores in the Allen home, thereby earning board and lodging. He makes A-1 grades in the college and yet has time to be superintendent of the Sunday school in his church, having it maintain the 6-point record system, though it is a country church, with many illiterates in its membership. Lest I forget to say so, I have learned that about 75% of the people of Brazil are illiterate, whereas only about 25% of the evangelical Christians are thus handicapped.

(To be continued)

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Coffeeville Meeting

The revival with Coffeeville Bap-
tist Church closed July 8th, after
running for ten days. Rev. D. A.
McCall of Jackson did most of the
preaching, and those who have
heard him know that it was well
done; Rev. W. W. Grafton of Cold-
water led the singing as only Graf-
ton can. Both preacher and singer
won the hearts of all our people,
and the pastor and wife adopted
them as their sons.

The visible results of the meeting
were not all that we had hoped for,
never is that the case, but a good
spirit prevailed and it is felt that
much and lasting good was accom-
plished. Our people heard the scath-
ing messages without murmur or
complaint, and they were messages
of truth and power. They will not
return void, but must do good.

Four fine members were added to
the membership of the church. Num-
bers do not always count. Quality
and not quantity is the need of the
churches today, unless both come
together.

If you want a lively, consecrated
gospel team that will render good
and faithful service, you will find it
in McCall and Grafton.

The church and community gener-
ally cooperated with the meeting
in a fine way. Blessings upon them
every one. To God be the glory.

Notes and Comments

A recent letter from Rev. C. H.
Dobbs of Mathiston Baptist Church
contained the following: "We have
called Brother Andrews of Houka
to supply as pastor for the remain-
der of this year."

Rev. D. A. McCall of Jackson will
assist Pastor Sturdivant in his meet-
ing with Tillatobia Baptist Church
beginning the third Sunday in Au-
gust.

A dear brother whose name was
mentioned in this column recently
as being desirous of pastoral work,
writes as follows: "I take this meth-
od of expressing to you my thanks
for the statement in the Record of
June 12th, with reference to my de-

sire for work. It brought a letter
from Kansas, from a brother be-
loved, urging me to consider work
in that state. . . . Of course, I don't
know yet what will come of it. . . .
I am not seeking a 'good' pastorate,
or a 'large' pastorate, or a 'small'
pastorate; but desire to go where
the Lord leads." The brother is one
of our good pastors and has done
fine work on several fields, and we
would regret to see him leave the
state; but if he follows the lead of
the Spirit he will do right.

Rev. O. P. Moore of Philadelphia
and Miss Edith Rhodes of Oakland
did B. Y. P. U. work in Yalobusha
County for two weeks recently. They
conducted classes in Coffeeville, Oak-
land, Elam and Scuna Valley Bap-
tist Churches. These are two of
our finest and most competent work-
ers.

Rev. J. O. Hill, born and reared
in Yalobusha County, was visiting
his old home last week. He is pas-
tor in Alabama at present. He has
held important pastorates in Mem-
phis and other places in Tennessee.
He could be persuaded to come back
to Mississippi if some good church
needs a first-class pastor. Address
him, Coffeeville, Miss.

Things that were considered very
unbecoming in church members some
years ago are now passed by with-
out a thought. It used to be very
wrong to dance, play bridge and go
in bathing mixing the sexes. These
things are common now and nothing
is said. But that does not make
these things any less sins or any
more pleasing to God or less hurtful
to the Christian life.

Death—Mrs. Susan E. Young of
Coffeeville died after a brief illness
in the Grenada Hospital July 10th.
She was 75 years old, had been a
member of a Baptist Church for
many years and was spoken of as
one of our very best women. Her
husband died 15 years ago. She has
eight living children.

Old Mt. Nelson Baptist Church,
in Neshoba County, which was or-
ganized in 1843, has let the contract
for a new house of worship. It was
organized under the labors of Eld.
N. L. Clarke shortly after he came
to Mississippi.

MEETING A CHALLENGE

The prosecuting attorney had en-
countered a rather difficult witness.
At length, exasperated by the man's
evasive answers, he asked him if he
was acquainted with any of the jury.
"Yes, sir," replied the witness,
"more than half of them."
"Are you willing to swear that you
know more than half of them?" de-
manded the man of law.

The other thought quickly. "If it
comes to that," he replied, "I am
willing to swear that I know more
than all of 'em put together."—\$5
prize to E. F. Magee, Philadelphia,
Pa.—E. H.

Judge. "Before being sentenced,
have you anything to say?"
Barber. "Yes, your honor. I'd
like to shave the prosecuting attor-
ney just once."

REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

June, 1930

RECEIPTS

Cooperative Program:

Alabama	\$ 4,102.72
Dist. Columbia	606.40
Florida	2,463.03
Georgia	1,400.00
Illinois	411.87
Kentucky	12,723.97
Louisiana	410.55
Missouri	1,832.10
Mississippi	3,456.73
North Carolina	5,937.96
Oklahoma	3,282.01
South Carolina	4,985.24
Tennessee	5,550.00
Virginia	16,604.35
	\$65,766.93

Designated:

Alabama	187.61
Arkansas	54.00
Florida	743.92
Georgia	1,357.57
Illinois	88.07
Kentucky	3,004.74
Louisiana	378.37
Missouri	1,804.14
Mississippi	312.50
Maryland	410.00
New Mexico	214.31
North Carolina	1,050.45
Oklahoma	1,691.96
Tennessee	902.66
Texas	5,030.15
Virginia	808.53
	18,038.99

Total Receipts..... 83,805.92

DISBURSEMENTS

Foreign Mission	
Board.....	42,968.36
Home Mission	
Board.....	20,960.25
Relief and An-	
nunity Board..	5,708.04
New Orleans	
Bap. Hospital	1,656.27
Education Bd.	2,244.50
Southern Bap.	
Theo. Sem.....	2,403.21
Southwestern	
Theo. Sem.....	3,397.09
B. B. I.....	3,139.63
W. M. U. Train-	
ing School....	481.49
American Bap.	
Theo. Sem.....	324.65
S. B. Conven.	
Bonds.....	522.43
	83,805.92

Total Disbursements..... 83,805.92

Direct Receipts as Reported by Agencies

State	Designated	Program	Total
Ala.	4.00		4.00
D. C.	50.00		50.00
Fla.	20.00		20.00
Ga.	81.67		81.67
Ky.	434.45		434.45
La.	31.71		31.71
Md.	10.00	1,515.00	1,525.00
Miss.	55.94		55.94
N. C.	341.18		341.18
Okla.	663.84		663.84
S. C.	3,417.11		3,417.11
Tenn.	200.00		200.00
Texas	161.01		161.01
Va.	957.97		957.97
Miscel.	597.63		597.63
	7,026.51	1,515.00	8,541.51
Total Receipts Direct			
by Foreign Board.....			\$8,541.51

Baptist Bible Institute

State	Designated	Total
Alabama	59.58	59.58
District of Columbia	21.00	21.00
Georgia	8.00	8.00
Illinois	364.50	364.50
Kentucky	10.00	10.00
Louisiana	655.75	655.75
Maryland	1.00	1.00
Mississippi	23.00	23.00
Missouri	7.41	7.41
North Carolina	15.00	15.00
Oklahoma	35.50	35.50
South Carolina	5.00	5.00
Tennessee	70.55	70.55
Texas	65.00	65.00
Virginia	75.70	75.70
		1,416.99

Total Receipts Direct by
Baptist Bible Institute.... 1,416.99

Relief and Annuity Board

State	Designated	Total
Virginia	14.25	14.25

Total Receipts Direct by
Relief and Annuity Board.... 14.25

BR WITNESSES WANTED

An old Negro man was arraigned
before a justice on a charge of as-
sault. During the proceedings, the
judge asked him if he wanted a law-
yer appointed to defend him.

"No, no, judge," he replied. "I
don't wan' no lawyer, but I suttently
would like a couple of good wit-
nesses, if you have got 'em."

HEALING HUMANITY'S HURT

A True Hospital Story

Durrett is a telegraph mes-
senger. He is 14 years old, red
headed, and the sole support of
a widowed mother and two
small sisters.

He was struck by an auto-
mobile and his hip was broken.
We are told the person whose
car struck him denies liability
and has left the United States.

We are caring for the injured
lad, and some good women who
have been told of the case are
helping the poor family.

This is one of the many cases
we are now caring for as a Bap-
tist contribution to suffering
humanity.

We depend upon voluntary
gifts to aid us.

A Dollar Will Help

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

TUBERCULOSIS

needs prompt, adequate and
skilled treatment.
For such treatment we offer
greatly reduced and very mod-
erate rates.

Address H. F. Vermillion,
Superintendent
BAPTIST SANATORIUM
El Paso, Texas.

The Sunday School Department

SUNDAY SCHOOL LESSON July 20, 1930

Moses (A Courageous Leader)

Golden Text—By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Heb. 11:27.

(From Points for Emphasis by H. C. Moore)

1. The Miracle found Moses in the hard path of duty superintending Jethro's flocks far from home in search of good pasture. The herd was grazing near the sacred mount which lifted its granite form almost abruptly from the plain. Possibly Moses was lamenting that he was a shepherd instead of a statesman. Suddenly blazed before him the bush aflame with unconsuming fire. It was the first of the miracles of his day.

2. The Magnet of the flaming acacia shrub attracted Moses. But, as he started toward it, what was his surprise to hear from the fire his own name repeated twice. He responded, no doubt with bated breath. Then the Voice bade him stop in awe and take off his sandals in reverence; for this was no time for cold investigation or reckless familiarity. Knowing himself in the presence of the Supreme, Moses stood barefoot by the desert bush afire with God.

3. The Message from the burning bush was three-fold: (1) Deity not only shone forth in supernal splendor, but spoke out in terms unmistakable: "I am God—the God of thy fathers!" No wonder Moses mantled his face. (2) Deliverance, long promised to Israel, whose woes and wailings God had seen and heard, was now at hand. God was ready to deliver them from Egypt, and lead them to the large, goodly, and prosperous land of Canaan, promised of old to their fathers and now to be retaken from its usurpers. (3) The deliverer was designated—Moses himself, who must heed Jehovah, plead with Pharaoh, and lead Israel out of Egypt.

4. The Man who heard these words from the burning bush shrank from the colossal task: "Who am I?" But God assured him that he was to neither go nor work alone: "I will be with thee." And Sinai was named as the place of sacrifice and service on the journey to Canaan. At first hesitant, Moses finally heeded the call of God and became the leader of Israel.

GOOD MEETINGS

We have just closed a glorious meeting at Fort Bayou Baptist Church near Vancleave, in Jackson County, which was well attended with very gratifying results.

The Master wrought mightily in the hearts of the people through the Gospel messages delivered by His servants in sermon and song, Rev. Bryan Simmons doing the preaching, assisted by Atley J. Cooper, song leader and personal worker.

The meeting began Sunday, June

29, with an exceptionally good morning service. Following directly afterwards, the ladies had in waiting a delightful and most tempting dinner, everyone present enjoying a real feast.

Closing Friday, July 4th, with an eleven and two o'clock service, dinner being served between.

Following the latter service the church motored to Fort Bayou, where the ordinance of baptism was administered by the pastor unto seven waiting converts.

A special appeal being made during the meeting for religious literature, resulted in the church placing The Baptist Record in every home.

—H. D. Walker, Pastor.

RIDGECREST STUDENT RETREAT

The fifth annual Southwide Student Retreat is now only a memory, but with the more than three hundred students who had the privilege of attending this gathering "in the land of the sky" it will linger as a most delightful one for many days to come. From the opening session on the morning of June 27 to the last farewells the night of July 4 every moment was packed full of all that was inspiring and uplifting.

Dr. Hulley's lectures on the Psalms were alone worth going to the Retreat to hear, as were his lyceum numbers on Robert Burns and James Whitcomb Riley. Dr. M. E. Dodd brought five inspiring messages of particular interest to students, one of the best being on "Personal Soul Winning." Other speakers were Dr. I. J. Van Ness, of our Sunday School Board; Dr. T. W. Ayers, our beloved medical missionary who endeared himself to every one attending the Retreat; Dr. William Russell Owen, of Asheville; Dr. J. E. Dillard, of Birmingham; and Dr. H. H. Sweets, Presbyterian Student Secretary. Classes were conducted each morning on Bible Study, in particular the Sermon on the Mount; Vocational Guidance, B. S. U. Methods, Missions, and Student Adjustments. One hour during the morning session each day was devoted to a round table discussion on B. S. U. problems, directed by Mr. F. H. Leavell, our Southwide Secretary. The afternoons were given over entirely to recreation, and this feature of the Retreat was directed by Mr. Fred Forester, of Southwestern Seminary. Of real practical value to B. S. U. officers were the demonstrations put on each evening, showing in a very vivid way just how the different phases of B. S. U. work can be carried out effectively.

Mississippi led again this year in the number of representatives, more than forty representing this state. Miss Irene Ward, student secretary at M. S. C. W., chaperoned thirty who made the trip from Columbus in two school buses. Of this number the majority were from M. S. C. W., others being from Blue Mountain, A. & M., and Mississippi College. J. H. Pennebaker, secretary of State

Teachers College, brought three through the country with him, while Fred Terry accompanied two from Ole Miss. Other outstanding B. S. U. leaders in Mississippi who were present were Miss Mary D. Yarbrough, Blue Mountain student secretary, and Mr. Carroll Hamilton, of Mississippi College, state B. S. U. president. Miss Jeanette Lawrence, president of the Woman's College B. S. U., is spending the summer at Ridgecrest.

An additional feature of the Retreat this year was the stereopticon lecture on the Holy Land given by Mr. Leavell.

Much interest was manifested in the forthcoming Southwide Student Conference which will be held in Atlanta October 30-November 2. Indications now are that the quota of two thousand students which Atlanta has agreed to entertain on the Harvard plan will be easily reached. The key word chosen for this outstanding event of a student generation is "Christ, My Only Necessity."

LEIGHTON, ALA.

I recently did the preaching in a meeting at West Lake, La., where

Rev. Joe E. Bryant is pastor. The pastor baptized sixteen the last night of the meeting. Several others had joined and were to be baptized the following Sunday night. Several joined by letter.

We have just held our meeting at Cherokee, Ala., where I am pastor. Rev. H. G. West, Ecru, Miss., did the preaching. We had twelve for baptism. Of these, two were my boys, my baby boy and one next to him.

I have five other meetings for the summer, two in Alabama, and three in Mississippi.

I am principal of a Junior High School here. Have fine school. My work here is similar to that I used to have at Ecru, Miss. My school is near Wilson Dam.

This is a fine farming country, and, religiously, is essentially Baptist. Our association, Colbert County, has only ten churches. Bear Creek Association, which includes this territory, has fifty-odd churches. This is an anti-Board association. The Colbert County Association meets with our church at Cherokee this year.

Yours fraternally,

—T. A. J. Beasley.

Young People's and Adult Bible Class Teachers' Week

RIDGECREST, NORTH CAROLINA

July 27-August 3, 1930

AUSPICES

Sunday School Young People's-Adult Department

WILLIAM P. PHILLIPS, Secretary

BAPTIST SUNDAY SCHOOL BOARD

I. J. Van Ness, Executive Secretary

Nashville, Tenn.

PROGRAM

10:30 a.m. Teaching Demonstration:

Adult Bible Class—G. S. Dobbins, Teacher

Young People's Class—John Caylor, Teacher

11:00 Open Discussion

11:30 Joint Session

11:35 Address: Subject—THE TEACHER'S PREPARATION

Monday: Teaching Accessories—G. S. Dobbins

Tuesday: Gathering Lesson Material—G. S. Dobbins

Wednesday: Planning and Outlining the Lesson—John Caylor

Thursday: Using the Bible and Class Members—John Caylor

Friday: Invoking Divine Power—Louie D. Newton

Saturday: The Application and Objective—Louie D. Newton

12:00 The Summary—I. J. Van Ness

12:15 Adjournment

7:30 p.m. Praise Service

7:45 Demonstrations: Slogan—"Methods Demonstrated Rather Than Discussed."

Monday: The Sunday Morning Department Program of a Young People's or Adult Department

Tuesday: Weekly Department Officers and Teachers' Meeting

Wednesday: Sunday Morning Class Program

Thursday: Weekly Meeting of Class Officers

Friday: Monthly Class Business Meeting

8:15 Address—John R. Sampey—Representative Men and Women of the Old Testament



DR. SAMPEY



DR. NEWTON



DR. DOBBINS



MR. PHILLIPS



DR. VAN NESS



MR. HARRELL



DR. CAYLOR

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AYLOR

A PRINCE IN ISRAEL HAS FALLEN

The tidings of the passing of Dr. E. H. Marriner, pastor of the First Baptist Church of Hattiesburg, Mississippi, on the 4th of the present month, was a profound shock to the many friends and brethren of this noble character, in Mississippi and elsewhere.

Dr. Marriner was drowned in Leaf River just north of McLain, Mississippi. He, with his little daughter, Mary Jeannette, were at the time attending as invited guests, the annual picnic of the Merchants Company for its officers and employees, which was attended by some two hundred or more people, including guests. This annual occasion always includes a business meeting of the officers and employees of the company.

Dr. Marriner had planned to leave during the day of the accident for Humboldt, Tennessee, to preach on the following day, Saturday, the funeral of a dear friend who had died there. Arrangements had been made for his daughter, who had been invited to the picnic, to remain with the family of Brother J. B. Walker during his absence for the Humboldt engagement. Brother Walker was a Deacon in Dr. Marriner's church and also Secretary of Merchants Company.

Dr. Marriner reached the place of the picnic about eleven o'clock, about the time preparation was begun for serving dinner, and when most of those who desired to participate in swimming had left the river. He reported to the master of ceremonies, who had arranged for him to return thanks at the dinner table, and stated that his daughter and her companion, the little daughter of Brother Walker, desired that he go with them into the river. The master of ceremonies stated to him that dinner was to be served at 12:16 o'clock and that he had time to join the little girls if they did not desire to remain in the water very long. After the master of ceremonies promised to notify him in ample time, he went with the two girls into the river and in a little while cries of distress attracted others to the river, and it was found that Dr. Marriner had cried for help and had sunk and did not rise. The two little girls, his daughter and her companion, were the only near-by eye witnesses. They reported that Dr. Marriner had been showing them how to swim and then requested them to witness some stunts he could play in the water. They stated that among the things he did was to turn a somersault backwards, and that just after this he came to the surface of the water with a distressed look and called to his daughter for help, and that he came to the surface of the water a second time with a still more distressed look and words of agony which could not be understood. Dr. Marriner was an expert and graceful swimmer. Expert swimmers and divers were called to the scene immediately and the Doctor's body was removed from the water within not exceeding eight minutes as reported by eye-witnesses. Every effort was made under the direction of a physi-

cian who was also a guest at the picnic to resuscitate the Doctor, but all was unavailing. As gathered from the reports of eye-witnesses and the physician and undertaker present, it was a case of accidental drowning occasioned by cramps.

Dr. Marriner was just getting fully recovered from the shock of the loss of his wife and father, and was planning greatly for the future. Humanly speaking, we cannot fathom why the Heavenly Father would call his great ambassador from such a promising field. But precious in the sight of the Lord is the death of His saints, and we have the faith to know God's will has been done and His kingdom advanced.

A WORD FROM BROTHER HAMAN

Since the Clarion-Ledger reporter (see June 29th number) puts me in publicity I feel that it may not be amiss for me to write a little for the encouragement of our young preachers.

A wrong impression may follow from reading the article referred to. It was a mistake, unintentionally made, that I redelivered my first sermon of 59 years ago. I did announce the same text (2 Cor. 5:17 which I then used, but treated it differently.

Again, it is not impossible for the reader to be impressed that I made farming my chief business. I made it supplementary.

When impressed that preaching was my life's business, I hesitated, believing that it was not God's call for, to me, there were three sufficient reasons: 1, Physical inability. I was just out of the war of the 60's.

2. I was not good enough. I felt that the preacher should be superiorly good, and was conscious that I was not.

3. I was deficient in education. I lacked three essentials in my judgment. But God urged the call until I yielded, feeling from that hour that obligations to Him and His work were more inviolable than all other obligations.

I have come to realize that He can use the weakest instruments to accomplish the greatest ends. He delivered the Israelites from Pharaoh's hosts and destruction by dividing the Red Sea for their escape and bringing it back again for the destruction of their enemies, by the simple means of Moses' stretched forth hand. He has used me, one of the least efficient of His servants, in His great work.

When I entered the work my stock in trade was a wife and several children, which increased until soon there were ten children.

Though raised on a farm I knew but little about farming; but I knew enough to know that, so far as feeding a family is concerned, it is the place. So I lived on the farm through my active ministry 52 years. We had plenty of milk and butter, chickens and eggs, meat and syrup, bread (corn chiefly), potatoes, and vegetables.

We dressed plainly and cheaply, it is true, so much so that sometimes wife would say to me, "If you would dress more like other preachers, you would do better." And a

few times some people, served by me, presented to me a nice suit of clothing.

I never neglected the study of God's Word nor the preaching of it. Nothing which I could possibly overcome prevented me from filling my church engagements. On one occasion, I rode several hours through a driving snowstorm to meet an engagement, leaving a sick wife; on another I drove to a church to preach, leaving a sick daughter, whom the doctor said was "Seriously ill and would not get well." I left with wife begging me not to go. My reply was that I could get back in six hours; I could not do the child any good by staying and would be back in time to arrange for her funeral, should she die, and God may use me to save some lost soul. The child is yet living.

My regret now is that I did not give myself fully to my Master's work regardless of the prospect of insufficient support. I did not have sufficient faith.

My happiest thought connected with the whole matter is not that I was good and faithful but that God used me. Some may ask: Since you and your companion have grown practically helpless, how about it?

The anticipation of possible want in the end doubtless has a deterring effect on some.

The Lord has given us a child who, together with her husband, would not see us suffer for any consideration.

And then He influenced the governor and law-makers to give me a pension of a dollar a day, and a position as a servant to the legislature with good pay, which assists much. So we are cared for by His direction.

We carried no insurance except in that rich company the F. the S. & the H. S., and things have worked and are working out all right.

Now, if an inefficient one like I can be used of God and sustained by Him, how about you, young brother preacher? You enjoy superior advantages in this day; churches are better developed and you are much better educated. Be willing to suffer inconvenience and discomfort,—be willing. Remember, it was Jesus' self-sacrificing spirit that made it possible for your con-

secration to God's service. Don't let the cause suffer to insure your comfort or honor.

Your loving brother,
—P. A. Haman.

BACK FROM RIDGECREST

Mr. and Mrs. J. K. Pennybaker, Baptist Student Secretary and T. J. Deurett, B. S. U. President, returned Monday, July 7, from the all southern Baptist Retreat at Ridgecrest, N. C.

They left Hattiesburg June 24 driving through in a car. They not only enjoyed the grand retreat but visited many points of interest going and coming from Ridgecrest. Good luck was with them all the way as they had no serious car trouble.

They report the best all southern Baptist Retreat ever given at Ridgecrest. So we know it was grand. Everyone seemed to have a grand time and gain much good to help make a better B. S. U. on the campus.

We hope to have a better representation next year as we had only one student representative this year.

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New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. Opens September 9, 1930.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study Lesson No. 3

The Burning Bush: Ex. 3:1-22

Read carefully and write me the story. Facts not given in the lesson passage.

When Moses fled from Egypt, he found a home in the neighborhood of the mountain range of Sinai, to which in after years he was to lead the Israelites. (Ex. 3:12, and Acts 7:7). In Ex. 3:1, his father-in-law is called Jethro, which may have been his title as priest of Midian. Jethro means Excellency, and perhaps was used as we might speak of some great person as His Excellency. In Numbers 10:29, there is mention made of Reuel or Raguel, Moses' father-in-law, and this is probably his proper name, the two names meaning the same. In Judges, the fourth chapter, Hobab, the son of Reuel is called Moses' father-in-law, but scholars tell us that the same word may be rendered father-in-law or brother-in-law, a number of years having elapsed, and Reuel probably being dead. As far as we can tell from the story, Reuel seems to have been a worshipper of the true God.

We find Moses in this lesson in a very different school from that in which he received his earlier education. In the quiet of his shepherd life, he has learned lessons from the wonderful things about him, the stars and the mountains, and other things that God made: now he has for his teacher, God, Jehovah, Himself.

My Dear Children:

I hope you all understand the new contest we are putting on now. As soon as you can after the Baptist Record comes, read carefully, several times is better than once, the Bible Study chapter given on Our Page, and write me the story in your own words. If yours is the best one received in July, you will get the package of foreign stamps, twenty in number, which have been given me for this purpose. One prize a month, or two if two stories are near the same merit.

Our Library fund and Orphanage money are coming along, but I will wait until next week to give the report of the money. Always ready to hear from any of you on that subject, and don't the least bit mind putting down the money in my little book! And don't be afraid I'll get too many letters, for however many, they will not be too many.

I hope you all had a good time on July 4th, as good a time as we did, at a picnic in Livingston Park in Jackson, the guests of dear children and grandchildren.

With love,

—Mrs. Lipsey.

Yazoo city, Miss. July 2, 1930.

Mrs. P. I. Lipsey
Editor, Children's Circle
The Baptist Record
Jackson, Mississippi

Dear Mrs. Lipsey:

We are sending you \$1.00 for use in your two great causes. Please accept this from us with the hope that it will help you some in your great work.

Sincerely,

Girl's Auxiliary, First Baptist Church, Yazoo City, Miss.

We are certainly pleased to hear from you, dear G. A.'s, and have divided your money between the Orphans and Miss Byrd. We are always happy to hear from you.

Grenada, Miss. June 27, 1930.

Dear Mrs. Lipsey:

The B. Y. P. U. Convention met at Grenada last Thursday and Friday. We had 462 visitors. There were 73 Juniors in all. We had a

nice time. I am sending 25c for Miss Byrd's Library fund. Her sister was once my S. S. teacher. Much love,

—Eva Mae Walker.

That was a big Convention, Eva Mae. Thank you for helping Miss Byrd's Library on. I want you to take part in the new Bible Story Contest.

Meridian, Miss. June 30, 1930.

Mrs. P. I. Lipsey,

Clinton Miss.

My Dear Mrs. Lipsey:

I have been reading with interest the Children's Page in the Record and am so glad that you and the children are going to help Miss Byrd. Our Sunday School lessons for some time have been about Jesus Helpers and their missionary work. To bring the truth closer home to the little folks we have decided to adopt a missionary for our department to write to. We had thought of Miss Byrd but did not know how to address her. Will you please send us her address? Anything you could tell us about her or her work we will be glad to hear. Very sincerely yours,

Primary Department, 41st Ave. Baptist Church.

Mrs. Wilton Merrill, R 5, Meridian.

I hope many of the Sunday schools will be interested in Miss Byrd by knowing of our work for her. This letter has been answered.

Victoria, Miss. July 5, 1930.

Dear Mrs. Lipsey:

I want to join your circle. I am 12 years old and am in the eighth grade. I enjoy reading our page very much. I go to S. S. every Sunday. I joined the church recently in our meeting. Bro. J. N. McMillan helped our pastor, Bro. W. E. Lee, of Como, Miss. We enjoyed the preaching very much. Mrs. Lipsey, I have many pets, I have horses, cows, calves, dogs, cats, and pigs, the two pets I love best are the dogs and horses. I like to ride. Inclosed you will find 25c. I want you to use it in which ever place it is needed most. I hope to see my letter in print. Your little friend,

—Ruth Carrington.

We are just as happy to have you with us, Ruth, as you are to be a member. Thank you for the money, which I gave to Miss Byrd's Library.

Hazlehurst, Miss. July 4, 1930.

Dear Mrs. Lipsey:

I have not written to the Circle Page in a long time but enjoy reading the letters from others. I will be seven years old Aug. the 4th and will be in the third grade next year. Our meeting will start at our church tonight so we will be going to church all next week. My aunt, Mrs. C. L. Crawly, from Corinth, will be visiting us soon. We have a good time playing with her children. My cousin, Katherine Miller, is coming to see me too. Our whole family visits every summer in McComb and Livery.

With love —Elizabeth Miller.

What a good time you children must have when the cousins come! We had two little cousins, Julia Frances and Bettie, with us last week.

Be sure to come again, dear.

Montrose, Miss. July 7, 1930.

Dear Mrs. Lipsey:

Can the Jolly Four find space in the Circle again? We have neglected writing for some time, but hope you will pardon us as we have been attending a "vacation church school" for ten days, closing the 3rd of July which we enjoyed very much. The Juniors made some collection plates, some scrolls, Christian Flags, and we built and varnished some tables

and made some scrap books. And the Beginners and Primary departments made several nice little things all for our Sunday School rooms. Then we had a Picnic the 4th of July and had a nice time. I, Johnnie, was 12 years old the 29th of June and got several nice little presents and one of them was a Kodak which I appreciated best of all. We are enclosing two dollars (\$2.00), \$1.00 for the orphans, and \$1.00 for Miss Byrd's Library. With best wishes, from the Jolly Four,

Johnnie, Joyce, Zelma,
Sarah Katherine Vanosdol

My dear girls, I'm always glad to hear from the Jolly Four. The good contribution is appreciated so much, and this letter is always interesting. The part about the D. V. B. S. comes in especially well, because we are having one here now. Did you make any door-stops, with heads of Ladies on top (as they should be)? Our girls are making such pretty ones. Thank you and come again soon.

Morton, Miss. July 8, 1930.

Dear Mrs. Lipsey:

I am sending you \$1.00 from the Sunbeam Band of Morton Baptist Church to be used for Miss Byrd or the Orphanage. We have thirty-eight enrolled with good attendance. We meet every Friday. We have programs from "World Comrades" and special missionary programs. We have out door socials, one each month.

Morton Sunbeam Band,
Mrs. W. M. Hartsell, Ldr.

I'm sure the Children enjoy their meetings and "play-parties," Mrs. Hartsell. And what a crowd you have! We are obliged for the money, and glad to hear about this fine band.

THE MEETING AT ROLLING FORK

On Thursday, June 25th, Dr. B. H. Lovelace, pastor of the Clinton Baptist Church, came to us for an eight days meeting.

He arrived in Rolling Fork on Wednesday afternoon, June 24th, and joined us in a Fathers' and Sons' Banquet, which proved to be a very enjoyable affair, and made us a very timely talk that was enjoyed by every one. Bro. Lovelace preached his first sermon Thursday morning at ten o'clock, to the delight and benefit of all who heard him, and he continued at ten A.M. and eight P. M. till the following Thursday at noon, July third.

Every sermon was at high water mark, each time dealing with one of the fundamental New Testament doctrines, each time putting great stress on the necessity of growth in grace and the developed Christian life. We had many things to

hinder the meeting, one of the greatest being the extremely hot weather. Congregations were not large, but very attentive and appreciative and all claimed to have received great benefit from the sermons, and a spiritual uplift.

Two things were very prominent in every sermon preached by Bro. Lovelace—namely, simplicity and a pure gospel. I can truthfully say, I have never listened to a better series of sermons in all of my experience as a pastor, and I class Bro. Lovelace as easily one of the best gospel preachers it has ever been my pleasure to hear.

Bro. Lovelace was a little discouraged over the visible results—three additions, two by letter and one for baptism. However, I am sure we will never know just how much good was accomplished with those Christians who heard him so gladly, and who claimed to have been so much benefited by his great messages.

We are glad to have had Bro. Lovelace with us and feel that our church was greatly benefited by his coming and we pray the Lord to continue to bless him in his work, both as pastor and in holding meetings.

Blessings on the Record and its readers.

—J. A. Lee, pastor.

—BR—

A schoolboy defined elocution as the 'method some have of putting people to death.'

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Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

Win One

During the meeting in a country church the morning service was over and the preacher went to the well to get a drink of water. Two young men walked up and the preacher asked the simple question, "Are you young men Christians?" One bowed his head and said "No", but lingered while the other said "No" and walked away. Jesus was presented to the one who remained and quickly he accepted the Lord and came forward that afternoon. The one had a conviction while the other had no conviction. You cannot win a soul to Christ until first of all that soul has come to feel the guilt of sin and hence the need of a Savior.

"The Gleaner"

The Gleaner is a bulletin recently started by the Gleaner B. Y. P. U. of First Church, Jackson. The Gleaner union is a senior union and we are indebted to Mr. R. E. Morgan, president of the union, for copies of "The Gleaner". It is a well gotten up paper and carries news of local, associational and great deal toward the progress of statewide B. Y. P. U. work. We feel sure "The Gleaner" will mean a the B. Y. P. U. work in First Church, Jackson, and to the other unions as well.

Daily Bible Readers Receive Awards

We are happy to report the awarding of seal for SIX years Bible reading to Miss Beulah Dozier, member of the Fulton senior B. Y. P. U. Miss Dozier received four years ago her certificate for two years reading, then two years ago she received seal for the second two years readings and now receives her seal for the fifth and sixth years reading. That is a fine record. Then we have a report from Gulfport First Church. Mrs. W. G. Jones and Miss Callie Webb are both awarded the seal for four years reading. Congratulations to these also for this faithful study of God's word. No one can estimate what the measure of blessing is that comes to one who gives time every day for Bible study. May the example of these three be helpful to others.

Liberty Senior B. Y. P. U. Helps Organize Union in Berwick Church

We have a report from Mr. Bilbo Caston of Liberty in which he tells of the splendid extension work the Senior union of Liberty has been doing. Recently they went to the Berwick Church and helped them to organize a senior B. Y. P. U. In addition to organizing a senior union they got the church to elect a B. Y. P. U. Director, which should mean that several other unions will be organized in the church. Mr. L. T. Burris was elected Director and Miss

Reba Jackson was elected President of the senior B. Y. P. U. This union has set the Standard as their goal and start off working to be an A-1 B. Y. P. U. their first quarter.

A Good Report from Paynes

Miss Elizabeth Brown, reporting for the Paynes B. Y. P. U., tells of the splendid interest being manifested on the part of the entire community. They have a full attendance of members every Sunday night and besides these a number of visitors. Their efficient and interested pastor, Bro. R. A. Eddleman of Lula, taught them the B. Y. P. U. Manual some weeks ago and they have since been working along the lines taught in the Manual, using the Eight Point Record System, etc. They have had recently two socials, one a "Smile" party and the other a weiner roast. They had seven delegates to attend the District B. Y. P. U. Convention at Grenada, who brought back to the union added inspiration.

Greenville, Miss., June 26, 1930.

To All Members of the B. Y. P. U. of the Second District.

Dear Workers:

You have seen fit to elect me president of your Second District and it is my idea to help you make this the banner year for this District, so I plead with every member to let's get out and do something that we have never done for the Training Service of God and that is put more time and pep in keeping this good work going with a down hill push.

I appeal to the Pastors of this District to help in God's training service to organize and keep pep in the unions of their church.

I do not have to make this appeal to the Presidents, Leaders and Sponsors of unions that are already going, for they are there in full dress.

I would appreciate a letter from any of you telling about your unions, for I intend keeping them in a scrap book and probably reading some of them at your next convention.

I intend to visit all the County District B. Y. P. U.'s and the different unions; of course my daily work will make this impossible, but will from time to time ask the Vice-President and Secretary to assist me in making these visits, so call on us, as we intend to do our best toward making this a banner year for District Number Two.

Thanking you in advance for your efforts toward your B. Y. P. U. work in the Second District, I am,

Yours in Service,

R. E. Denman.

Enlargement Committee, First

Church, McComb, Reports Activities
Dr. J. S. Anderson, Associate Director and Chairman of the Extension Committee of the First Baptist Church, McComb, reports a splendid Training School conducted by his committee recently. The school was

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III. Graduate course for advanced scholarship and special preparation for missionaries and teachers. Seminary degree of M. Th., University degree of Ph. D.
Sixty-third year begins Wednesday, Sept. 24th, 1930. For catalog and other information, address

PRESIDENT MILTON G. EVANS, D.D., LL.D.,
Chester, Pa.

held in the Friendship Church in Pike County, with four classes taught. Mr. J. A. Terrell taught General Organization; Dr. Anderson taught the Senior Manual; Miss Ruth Roach taught the Intermediate Manual, and Mrs. Nelson Day taught the Junior Manual. Out of 70 members of the Friendship B. Y. P. U.'s 66 took the course and all took and passed the examination. This is a fine work and plans have been made by this committee under the leadership of Dr. Anderson to hold a number of other schools like this in the county.

MARKS

The First Baptist Church of Marks is making prayerful preparation for a revival, with Dr. J. N. McMillin doing the preaching, beginning the 20th of this month to the 30th.

Our Sunday School attendance has been the best this year that we have had since I have been pastor here. We have had fine additions for baptism from our Sunday School within the past few weeks.

It will be a great pleasure to have Dr. McMillin with us in our meeting, not only because he is a great preacher, but because I was converted under his preaching more than twenty years ago.

We hope that our friends over the state will pray for the success of our meeting.

—L. S. Cole, Pastor.

MOUNT OLIVE

We closed our meeting last night, Dr. J. N. McMillin of Louisville, Miss., doing the preaching. We had

WHY CHURCHES AND MINISTERS SHOULD PARTICIPATE IN THE SERVICE ANNUITY

"The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves considerations enough to convince us of the value and importance of the Service Annuity Plan."

Correspondence invited. Explanatory literature now ready.

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Thos. J. Watts, Executive Secretary,
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M. P. L. BERRY, President, Clinton, Miss.

good attendance, the people seemed to listen well and the preacher seemed to be at his best. The church people seemed to greatly appreciate the messages that were brought. I am looking for a quickening of our people as a result of the meeting. We received five during the meeting, four of them for baptism. Dr. McMillin believes the truth and preaches it, but does it in a way not to be offensive.

Your brother,

—A. S. Johnston.

"So you have just got another parrot, Mr. Jones?"

"Yes, my wife had one, so I thought I would get one."

"Do they talk?"

"Rather! My wife's says, 'You dropped some ash on the carpet,' and mine says, 'The bacon is burnt again!'"

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"OUR WAYWARD SON IS COMING HOME"

A third experience occurred at Prairie Hill—the home church of Uncle Pettus Sears, as he was generally called. Brother Sears was the father of Missionary Will Sears who, in the writer's estimation was one of the greatest missionaries of the cross ever sent out by American Christians. Brother Will Sears spent his life of service in China and his body rests there. It seems that Uncle Pettus had a son who was not leading a religious life like the others and the fear of his drifting clear away into a reckless life had become a distance, great burden to his father. Brother Sears had spoken to me of this burden. The young man's mother had passed away and the aged father felt that the responsibility for the boy rested solely upon him. He wanted Mr. Hunt and me to come and hold a service at Prairie Hill, hoping to reach this son. We were having a series of meetings, a single day in a place. It was while the writer was Secretary of Missions, and he was holding these meetings in the interest of his work. In the list of appointments a night service was arranged for Prairie Hill. We took supper at Brother Sears' fine country home and drove to the church for the service. The congregation more than filled the meeting house. People were at the windows on the side and the house was packed. I preached and we sang, and at the close of my sermon I gave the invitation for persons to confess Christ. The wayward son came forward weeping aloud, and knelt at the front seat. We sang and had prayer and the young man arose saying, "Jesus saves me." The dear old father was so happy he could not restrain his emotions. He walked up and down the crowded aisles of the meeting house and called to his departed wife—the mother of the boy, and said: "O mother, look down from Heaven. Our wayward son is coming home." He repeated these words again and again while scores of others were rejoicing and praising God. Brother Sears had prayed and prayed that he might live to see what he witnessed there that night. Will we forget it? Never! "'Tis the old-time religion, 'Tis the old-time religion and it's good enough for me" is the way the old song runs. Was there a Divine Presence in that meeting?—S. M. Brown, in Word and Way.

JUNE MEETINGS

During June and the first few days of July it was my happy privilege to conduct three special meetings, as follows:

The first meeting was with Dr. Ben Ingram, and the Beulah church. Beulah is a splendid little town in the western portion of Bolivar county and within a few miles of Rosedale. It has a very interesting history. It has some very noble and hospitable people among its citizens. I arrived Monday, June 2nd, in time for the evening service. Owing to a funeral, my visit was shortened two days. The pastor continued the meeting through Saturday night and Sunday morning and eve-

ning. The people cooperated splendidly in spite of many handicaps and hindrances for which none of us were responsible and which could not be avoided. It was a great delight to work with Dr. Ingram and his people. He is doing a noble work both at Beulah and Rosedale.

The second engagement was with Pastor W. L. Meadows and the Pelahatchie church, June 22d through the 27th. One could hardly hope for better cooperation than we had throughout the meetings. The business houses were closed for the morning services and the men and women came in goodly numbers. The Lord's blessings were upon us from the beginning. The services grew in interest and attendance to the close. Brother Meadows is universally loved and is doing a splendid and enduring work.

The third engagement was with Pastor E. C. Hendricks and the Enterprise church, June 29th through July 6th. Brother Hendricks has been with the Enterprise church more than four years. They love him and follow his leadership beautifully. The Lord gave us a blessed season of spiritual refreshing. Brother Russell Carter, of Quitman, did the singing and that to the joy and satisfaction of the church.

—B. C. Land.

PINE GROVE MEETING

Our meeting at Pine Grove, Simpson County, embracing 5th Sunday in June, lasting seven (7) days, the preaching was done by Brother W. O. Carter. He preached with power that drew great crowds. There were fifteen added to the church, nine for baptism, 6 of them married. One man 60 years old never belonged to any church. The church asked brother Carter back next year, and called me for an unlimited time. Brother Carter left Friday evening. I preached at five o'clock for Mrs. J. B. Kennedy, her birthday celebration being 98 years old. I then preached at the church that night and four more joined by letter. One more for baptism and then we all were made happy and rejoiced when brother Y. B. McAlpine was liberated to preach. He has been teaching school several years, teaching in Sunday school. A fine young man, everybody has confidence in him. He is going to Clinton to school to prepare himself for the Lord's work. This was a great meeting. I organized this church, preached 11 years, left 13 years, came back last year. We have received since I came back 60 members. Recovered the house, painted it. We have weekly prayer meeting, fine Sunday School, two B. Y. P. Unions with 72 enrolled. Our women are carrying on their work fine. We had a Bible Institute taught, also a B. Y. P. U. Manual.

—D. W. Moulder.

That good gospel singer, Robt. L. Cooper, who has been west for a few years, has returned to his old home address at Aberdeen, Miss., and can be secured for revival meetings. For six years I was associated with him in the work and in my judgment there is none better to be found in the land. Hope Mississippi pastors can use him.

—W. E. Farr.

S. T. C.

Lowrey B. Y. P. U. has "Kid Party"

The members of the Lowrey B. Y. P. U. at S. T. C. were entertained July 3 with a "kid party." Every member was to dress like a kid. The party was given by our president, Alice Overstreet, in the home of Mr. and Mrs. Pennybaker.

It was enough treat just to see the "kids" dressed in their costumes. The girls with ribbon on their hair and kid socks and dresses. Everyone went with intentions of having a good time and no one was disappointed. The children gave several readings. Also songs.

A prize was to be given to the kid who gave the best stunt. After a debate the judges awarded this prize (a windmill) to Frances Grimes, a group Captain.

Many members were away for the "fourth" but each one present thoroughly enjoyed it. Small cakes and lemonade were served as refreshments. The party closed at 9 o'clock as it was bedtime for all children.

HOME-MADE LYRICS

Let Dogs Delight (By Uncle John)

When a man packs up his fightin' kit an' sallies forth to war, the chances is, he doesn't know jes' what the scrap is for... And, while to kill a feller-man is the meanest sort of sins, he overlooks a major hurt—he loses if he wins!

There never yet has been a war that weren't "at freedom's call;" and, when the same's been fit an' won, it wasn't there at all—for when the lost was figgered up, to every one's surprise—the victors turned up underneath a debt that reached the skies!

A nation's war-debt takes its toll from everything in sight—which drives the great conclusion home, IT'S CHEAPER NOT TO FIGHT! There ain't no dazlin' glory won to compensate the tears an' sweaty toil an' broken hearts that last a hundred years!

ESTES AND CANZONERI

The meeting with the First Baptist Church of Bogalusa, La., closed Sunday night, July 6. It closed with a great service. Forty-five joined the church, over thirty of them for baptism. The pastor, Bro. O. P. Estes, who is so well known and loved in Mississippi, is a fine preacher and a very capable pastor. He has done a great work here in the six years that he has shepherded this church. The people are cooperating splendidly in his constructive and progressive ministry. This church has one of the finest and most evangelistic group of teachers the writer has seen. They were in attendance in large numbers at every service. God bless this fine church and noble pastor as they press on the battle for Christ.

At this writing the writer is with two of Mississippi noble sons, Bro. J. S. Deaton and Dr. Roland Leavell, at Calhoun, Ga., Bro. Deaton is pastor and Dr. Leavell is doing the preaching.

—Joe Canzoneri.

Jackson, Miss.

In Memoriam

In memory of Mrs. Zenie Smith Ebenezer Baptist Church lost their loved member and friend, on June 27th at 5 o'clock, when the gentle spirit of Mrs. Zenie Lea Smith winged it's way to a home of eternal ease and joy.

She brightened the home of Mr. Will Wilson, Feb. 23, 1904 and was married to Austin Smith, Nov. 3, 1922. She loved and was loved by all who knew her. It is not for us to understand why the God she trusted saw fit to call her home, in the very bloom of life. She seemed so willing that her Saviour's will be done.

She suffered greatly during the past ten years. She was confined to her bed a little more than 5 weeks during which time she suffered much. She took her illness calmly, having the sympathy of her entire community. We extend our tenderest sympathy to her true husband, father, mother, 4 brothers, 2 sisters and a host of relatives and friends and point them to Christ who doeth all things well.

—Zenia Box.

Brownie McWhorter.

Sister Martha Silvester Russell, was born May 18, 1836. Departed this life May 26, 1930.

She united with Mt. Sinai Baptist Church in her girlhood days and was a member of Ephesus Church when she died.

She was married to Joseph L. Kennedy the year 1855. To them were born two children. She had five grand-children, twenty-eight great-grand children, five great-great-grand children. After the death of her first husband she was married to W. H. Russell, Dec. 27, 1860. To them were born five children. She has 15 grand children, 36 great-grand children, 7 great-great-grand children in this union.

She was ever ready to do her best in all of her Christian work.

Mr. and Mrs. W. T. Culpepper
Mrs. P. T. Walters.

Resolutions of Respect

Again the Death Angel has invaded our Church and on April 1st, 1930, took from us our beloved member, Brother. E. E. Bailey.

Be it resolved by the New Salem Church that in the death of Brother E. E. Bailey the church has lost a valiant member. He was not only a brave soldier in the Army of the Lord, but of the World War as well, and even when health was gone, he fought bravely, to the last, for his life.

Be it resolved, therefore, that we always hold sacred his memory and may we ever keep before us his sweet Christian life, as an example to us, so that we too can say, when our work on earth is done, "We have fought a good fight."

Be it resolved further, that we extend to the dear companion and relatives our deepest sympathy. May the dear Lord sustain and comfort them in their dark hour of sorrow. "May heaven seem the brighter, since they have a treasure there, and may they strive the more to reach that

home where sorrow never comes and sad partings are no more."

Be it resolved that a copy be spread on the Church record, a copy sent to the family, and one to The Baptist Record.

Mrs. W. R. Murphy.
Nancy Cook.
R. B. Caldwell, Com.

DR. MARRINER DROWNS

The Baptist students at S. T. C. are sad over the loss of the pastor of one of the churches. Dr. E. H. Marriner, pastor of First Baptist Church in Hattiesburg, was drowned in the Leaf River, July 4, while swimming. His death was a shock to everyone who knew him.

To know him is to love him. He had many friends at the college and everyone was glad to see him come to the college. He took in Vesper several times this past year.

He leaves a vacant chair that no one can ever fill. For he was an earnest worker. His wife Mrs. Marriner, died only a month ago. Today their bodies lay side by side in Jackson, Tenn. They are not dead, but are only sleeping to awake finding their reward in heaven.

—Frances Grimes, Repr.

Pastor J. O. Hill has resigned the pastorate of the First Baptist Church, Athens, Ala. He has had a fruitful ministry there for two years. Before going to Athens, Brother Hill was pastor of the Speedway Baptist Church, Memphis, Tenn., for six years. He had the honor of building during his pastorate there one of the best church houses in the city. He is open for supply work or a pastorate. Any church procuring his services will do well. His present address is 1056 Greenlaw, Memphis, Tenn.

Cordially yours,

—W. M. Bostick.

"WAITING ISLES"

"The Waiting Isles", Baptist Missions in the Caribbean by Charles S. Detweiler.

This is intended to be a text book prepared for the Missionary Department of the Board of Education of the Northern Baptist Convention but it is a document that is fascinating, instructive and most interesting for anyone who has any interest whatever in the cause of missions.

No man is more competent than the author to treat any phase of Latin American, having spent such a large part of his life laboring and traveling in the lands about the Caribbean.

His style is lucid. He grips your attention from the surprising first page and holds it to his magnificent conclusion.

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History, politics, races, religions, climate, economics but more than all the spiritual needs and ministries are presented in the most readable manner possible. I read it "rolling down to Rio" and passed it on to the missionaries on the boat. We all say, "get it, study it and pass it on to others".

The Judson Press, American Baptist Publication Society, Philadelphia, Pa. Price, \$1.25 net; paper 75 cents.

—Ernest O. Sellers.

MARRIED

On July 10, 1930, at the home of Dr. and Mrs. E. S. P'Pool in New Orleans, Miss Clotilde Batson and Mr. Hillyer V. Rolston were united in the bonds of matrimony, Dr. P'Pool officiating. Miss Batson was a popular graduate of the M. W. C., afterwards a teacher in the Poplarville College. Mr Rolston is a prominent citizen of New Orleans, being one of the managers of the United Fruit Company. They will spend their honeymoon in Boston.

—E. S. P'Pool.

Please announce in your good paper that after July 15 my headquarters for general denominational evangelistic work will be 1420 Academy Avenue, St. Louis, Missouri.

—H. A. Smoot.

MOORHEAD

I have just returned home today from a ten days engagement in evangelistic effort with Pastor E. M. Stewart nad his church at Tutwiler. The visible results of the meeting were: Good interest, good attendance, and 13 additions to the church—8 of them by experience.

I greatly enjoyed my stay in Tutwiler and was delighted to find the pastor and his charming and consecrated wife deeply entrenched in the love and confidence of the entire town. We regret to lose these two consecrated and faithful workers from this section for a while, but they are leaving latter part of August for the Louisville Seminary, where Bro. Stewart expects to spend about two years completing his Ph.D. work. We trust that when this is done, the Master may lead them back to some fruitful field in their own home state.

I was delighted to be associated again with Pastor B. W. Hudson of Sledge, Miss., who led us in the song service throughout the meeting.

Faithfully yours,

—J. H. Hooks.

Dean Briggs, of Harvard, in an article in the Atlantic Monthly on President Eliot, tells how a clergyman who had attended the opening service in the college chapel, went to the rectory of Phillips Brooks and related how inspiring it was to see President Eliot singing,

"Am I a soldier of the cross,
A follower of the Lamb?"

"Asking questions, as usual," commented Doctor Brooks.

SPARK PLUGS

(R. L. Davidson)

Money, yes—the mint makes it first and it's up to us to make it last.

Being a French Premier must be something trying to keep house in a revolving door.

Mammals are classified thus: man and the lower animals. It goes without saying that man did the classifying.

It pays to be honest. It pays even more than it costs.

About the only thing farmers aren't raising enough of nowadays is farm hands.

Living in the past or the future isn't much fun. Try the present, it is both of them combined.

Disillusionment is what happens when Willie asks dad to help him with his algebra lesson.

Conservatism is a state of mind resulting from a good job.

Hitting the high spots can give a man an awful jolt.

The Soviet is honestly trying to put a better face on things. It has recently granted a concession to a razor factory.

The family tree is a unique variety. All the others drop their rotten branches.

The inferiority complex is like wealth. It would be a God's blessing if only the right people had it.

Judging by the alimony they get, some of these grass widows make hay while the sun shines.

Prohibition can never be given its fair trial until more of its violators are given theirs.

The argument between Harry and Larry was waxing warm.

"Say!" Harry ejaculated. "Do you want me to knock you into the middle of next week?"

"I'd certainly appreciate it," responded Larry, gratefully. "I've got a date with your girl for Wednesday night."—Ex.

Man (in hotel): "Set the alarm for two, please."

Porter: "You and who else?"

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VACATION VARIETIES

I have never found anything else so tiresome as trying to rest. I have sometimes varied my work in an enjoyable way and called it resting. I am doing that now.

Since our session at Clarke closed I have had many joyful experiences. Among the joys that have come to me have been a Sunday in Leland, one at Louisville, one at Pontotoc, one at Meridian, and five at Vicksburg. I have promised to spend the 20th at Greenville supplying for Dr. Henderson, and the first Sunday in August, with the following week, helping Bro. D. I. Young in a meeting at Enid. I shall doubtless find work for the last Sunday in July and the last four Sundays in August. I have had to decline a number of requests on account of conflicts.

My plan is to move to Clinton September 1st and devote a year—more or less—to such calls as may come to me for supplying pulpits and holding meetings. Clinton Church has already invited me to hold their meeting in the fall—what an opportunity! Probably I am better suited to holding meetings in school towns than anywhere else. I hope for a happy and useful year.

I am still living in the President's Home at Clarke College. At the request of the President of the Board of Trustees, I have charge of the finances and am trying to collect accounts and improve conditions generally. I have no salary except the free use of the home, but I am reading, writing, preaching, working, and having a fine time generally. Incidentally I am picking up enough to live on. "The young lions do lack and suffer hunger", but I do not.

Both my creditors and I will enjoy life better, however, after I collect my salary from Clarke.

If any of the brethren need me, let them call. My hearing is still good!

With greetings to all the people who are wise enough to read the Record, I remain

Cordially,

—W. T. Lowrey.

A BORROWED AND ENDORSED EDITORIAL

I would I were beneath a tree;

A-sleeping in the sahde;

With all the bills I've got to pay,
Paid!

I would I were beside the sea,

Or sailing in a boat,

With all the things I've got to write,
Wrote!

I would I were on yonder hill,
A-basking in the sun;

With all the work I've got to do,
Done!

—The Christian Advocate (New York).

The Judge (sternly): "Well what's your alibi for speeding sixty miles an hour through the residence section?"

The Victim: "I had just heard, Your Honor, that the ladies of my wife's church were giving a rummage sale, and I was hurrying home to save my other pair of trousers."

The Judge: "Case dismissed."

Erastus being asked how he had voted, replied: "In the mahnin,' sah, I was inclined to de Republican cause, for they gave me three dollars; but in the afternoon de Democrats gave me two dollahs. So, sah, I voted de Democrat ticket straight, because dey was leas' corrup', sah—de leas' corrup', sah."—Presbyterian Advance.

Johnny was having lunch with "the grown-ups."

"Pie or pudding?" asked his mother.

"Pie," answered Johnny.

Oh, Johnny! Pie what?"

Johnny considered: "Pie first," he said.

An elder in the old days left the kirk when an organ was introduced. He admitted to his minister that he went to the Wesleyan Chapel. "But they have an organ there," the minister argued. "Aye, and an organ's a' richt for a Wesleyan chapel, but no' for the house of God."

Wife. "The doctor says he has given you a new lease of life."

Husband. "Well, he hasn't left me much with which to pay the rent."—Ex.

"That goat's full of ticks!"

"Y' don't say!"

"Yep; he just ate a clock."—Exchange.

Patient: "Can this operation be performed safely, doctor?"

Doctor: "That, my dear sir, is just what we are about to discover."

"Tilly, you were entertaining a man in the kitchen last night, were you not?" "That's for him to say, Ma'am, I did my best."

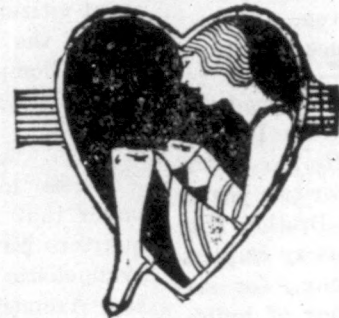
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